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A TREATISE OF THE *Holy Communion.*

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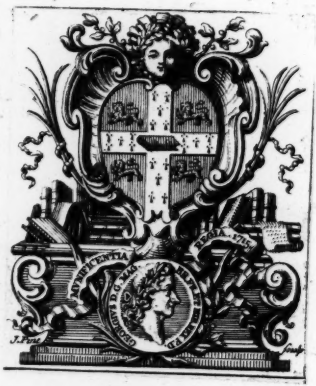

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TO THE READER.

AN Idol, ſayes S. Paul, *is nothing*; *but yet Idolatry was that which alienated the hearts of Mankind from God: For having once ſet up Gods of their own, they were able to make what they pleaſed of them: And therefore grown vain in their imaginations, they appointed Religions and Gods ſutable to their own corrupt affections. Thus inverting the eſſential Attribute of an*

Adorable Being, by worſhipping the work of their own hands. And is not a great part of Chriſtendom fallen under the like unfortunate circumſtances? Tranſubſtantiation *is nothing; a* Chimera *ſuggeſted by an overſhot Brain, and uſhered into the Church of* Rome *by Pride, Avarice and Inſolence. Could the wit of man deviſe how to make any thing of it, there is no queſtion ſo many pregnant ſpirits as have been employed about it, would ſome of them, at leaſt, have found it out long ere this. But (alas) it is an inextricable Riddle, a Miracle in Maſcarade, that runs counter to all other Miracles that ever God exhibited to Mankind. All other Miracles were viſible either*

in

in the execution, or in their effects. When any corporeal thing was concerned, the Miracle was ſtill to be ſeen, as at the Marriage of Canaan, *where our Saviour turned the Water into Wine: When it was acted by and upon the Spirit only, it was diſcovered by the effects of it, in the diverſity of gifts of Tongues, Prophecyings, &c. This only is eſtabliſhed as a contradiction to all Senſe and Reaſon, to be before your eyes, and not to be ſeen, to bear all, not only appearances, but effects and proofs of Bread and Wine, to nouriſh, intoxicate, ſatiate and corrupt, and yet neither to do nor be any of this. But what ſignifies a Soleciſm, where Intereſt is concerned? Hereby the*

Prieſt

To the Reader.

Prieſt has power to call God down from Heaven, to offer him up daily for the ſins of the quick and dead, and hold him up in his hands, that you may fall down and worſhip him. And though he cannot tell you how, nor as little why this ſhould be, yet ſince it magnifies his Office above meaſure, and makes good Merchandize of thoſe Prayers, which otherwiſe would prove a Drug in their Church-Market; let his Will ſuffice for reaſon.

Now to confute this ſhameful Impoſture, and to convince that the Senſe of the Scripture is as far from impoſing any ſuch deluſion upon us, as we ought to believe God himſelf is: to this end, I ſay, was this ſhort Tract writ-

written; and that in ſo clear and evident a ſtile, that I do not fear, but it has as yet been too hot for any of their fingers to meddle with; and when they do, I am confident there can need no Reply.

A TREATISE OF THE Holy Communion.

CHAP. I.

Of the INSTITUTION *of the Holy Communion.*

SAint *Matthew*, St. *Mark*, St. *Luke*, and St. *Paul* deliver to us the Inſtitution of the Lords Supper: And becauſe it muſt be to ſome purpoſe, that the Holy Ghoſt would have theſe four

four holy writers ſpeak of it, certainly it is our duty to conſult and be attentive to each of them; which is the moſt proper means to be exactly informed in this Point. Therefore let us ſee what each of them ſay.

S. *Matthew*, Chap. 26.

V. 26. *And as they were eating, Jeſus took Bread, and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take, eat, this is my Body.*

27. *And he took the Cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it.*

28. *For this is my Blood of the New Teſtament, which is ſhed for many for the remiſſion of ſins.*

29. *But I ſay unto you, I will not drink henceforth of this fruit of the Vine, until that day when I drink it new with you in my Fathers Kingdom.*

30. *And when they had ſung a Hymn, they went out into the Mount of Olives.*

S. *Mark*,

S. *Mark*, Chap. 14.

V. 22. *And as they did eat, Jeſus took Bread, and bleſſed and brake it, and gave to them, and ſaid, Take, eat, this is my Body.*

23. *And he took the Cup, and when he had given thanks, he gave it to them, and they all drank of it.*

24. *And he ſaid unto them, this is my Blood of the New Teſtament, which is ſhed for many.*

25. *Verily I ſay unto you, I will drink no more of the fruit of the Vine, until that day that I drink it new in the Kingdom of God.*

26. *And when they had ſung a hymn, they went out into the Mount of Olives.*

S. *Luke*, Chap. 22.

V. 19. *And he took Bread, and gave thanks, and brake it, and gave unto*

them, saying, This is my Body which is given for you; this do in remembrance of me.

20. *Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you.*

S. *Paul*, 1 Cor. chap. 11.

V. 23. *I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the night in which he was betrayed, took Bread;*

24. *And when he had given thanks, he brake it, and said, Take, eat; This is my Body, which is broken for you: This do in remembrance of me.*

25. *After the same manner also* [he took] *the Cup, when he had supped, saying, this Cup is the New Testament in my Blood, this do ye, as oft as ye drink it, in remembrance of me.*

CHAP.

CHAP. II.

Conſiderable Obſervations upon theſe Texts.

1. THeſe firſt words of S. *Matthew* and of S. *Mark* [*And as they did eat*] which ſhew us the time when the Lord inſtituted this holy Ceremony, muſt not be taken too preciſely according to the Letter. If we ſhould underſtand them ſo, they would make us believe that the Lord inſtituted his Supper, a Sacrament of the New Covenant, at the ſame time that he and his Diſciples were celebrating the Paſsover, a Sacrament of the Old Covenant: For it is evident, from what goes before, that it was the Paſsover which the Lord and his Diſciples did eat. But we need only know, who the Lord is, to be aſſured that it is not poſſible he ſhould confound two things ſo diſtinct in themſelves; that he ſhould mix the Sacrament of the Goſpel with that of the Law;

(*a*) *ſow a piece of new Cloth to an old Garment.* Beſides S. *Luke* (*b*) and S. *Paul* (*c*) obſerve, that it was *after Supper*, that is, after the celebration of the Paſſover, that the Lord took the Cup of the Communion, gave thanks, and gave it to the Apoſtles. Either then he muſt have made of the Communion, which is altogether but one and the ſame Sacrament, two different Meals; which cannot be: or elſe it muſt be, that as it was *after Supper* that he bleſs'd the Cup; it muſt likewiſe be *after Supper* that he bleſs'd the Bread. And, in my opinion, the Word *Likewiſe*, imports as much; which theſe two holy Writers (*d*) make uſe of in this place; *Likewiſe after Supper he took the Cup.* For the meaning is, That as the Lord had bleſſed and diſtributed *Bread after the Supper* of the Paſſover, ſo he bleſſed and diſtributed the Cup after the ſame

(*a*) Mat. 9. 16. (*b*) Luke 22. 20. (*c*) 1 Cor. 11. 25. (*d*) S. *Luke* and S. *Paul*, ibid.

Sup-

Supper. Without diſpute then, the Lord ſet not his hand to the inſtitution of the Holy Communion, till after he and his Apoſtles had ended the Myſtical Supper of the old Law. So by conſequence, theſe words, *And as they did eat,* ought to have a meaning that may agree with this Principle, ſince as we have ſeen, a great abſurdity would follow from the ſtrict Literal acceptation of them. In common diſcourſe, we often ſay, that a man does ſuch a thing, to expreſs the moreſtrongly, that he has lately done it. And it may very well be ſuppoſed the Evangeliſts meant no otherwiſe, when they ſaid, that the Communion was inſtituted as Jeſus & his Diſciples did eat the Paſsover, in ſtead of ſaying that it was done immediately after, juſt as they had finiſhed the celebration of this ancient Ceremony, being yet at the Table. But a knowing (*e*)

(*e*) *Pickerel*, annot. in *Mat.* 26. 26. *The Preſent for the preterperfect Tenſe, which is wanting in the Verb ἐσθιω.*

perſon of the laſt Age, ſayes moreover, that S. *Matthew* and S. *Mark* expreſſed themſelves in that manner, becauſe the Greek word, they made uſe of, wants the Preterperfect tenſe, and conſequently cannot expreſs clearly the time paſt. The famous (*a*) *Joſeph Scaliger* goes yet further, and ſhews that the Termination this word is in, may be underſtood (*b*) of a tenſe that intimates a thing already done. Taking it thus, you muſt render it, not, *and as they did eat*, but, *and after they had eaten*; though take it which way you will, that muſt certainly be the meaning of the Evangeliſts. And therefore ſince the word in Greek will bear it, and that by this means we avoid all ambiguity, I ſhall ſtick to it for the future; giving the ſenſe of thoſe holy men in no other terms than theſe, *And after they had eaten.* This Note will be found of more

(*a*) Scal. *de emend. tempor.* l. 6. Edit. 1. (*b*) *It may be an Aoriſt,* ἐφαγὼν, *as* πιὼν.

importance

importance than may be imagined at firſt. But I ſhall give you another, that is of a great deal more.

2. The Tranſlation makes our Lord ſay in (*a*) S. *Luke*, *This is my Body, which is given for you*; in (*b*) S. *Paul*, *This is my Body which is broken for you*; and in (*c*) S. *Matthew*, *This is my Blood of the New Teſtament, which is ſhed*, &c. But we muſt carefully obſerve here, that theſe words, *which is*; [*This is my Body which is given, which is broken; This is my Blood, which is ſhed, &c.*] are not in the Original. The Original only ſayes, *This is my Body*, (*d*) *the given*, (*e*) *the broken for you: This is my Blood of the* (*f*) *New Teſtament, the ſhed for many.* For that is the true and proper ſignification of the Particle τὸ, which goes before theſe ſeveral words. And

(*a*) Luk. 22. 19. (*b*) 1 Cor. 11. 24. (*c*) *Mat.* 26. 28. (*d*) τὸ ὑπὲρ ὑμῶν δίδόμενον. (*e*) τὸ κλώμενον. (*f*) τὸ τῆς καινῆς διαθήκης, τὸ ἐκχυνόμενον.

they

they that underſtand Greek, know it to be a ſhort way of ſpeaking in that Language, importing the repetition of the foregoing word. To expreſs it fully in our Tongue, we muſt of neceſſity repeat the word, which is there underſtood, becauſe otherwiſe it would come under no propriety of ſpeaking with us. Therefore to give the juſt ſenſe of the Original, there is an abſolute neceſſity of tranſlating all theſe Texts thus: *This is my body, my body*, or, *the body given for you*; *this is my body, my body*, or, *the body broken for you. This is my blood, the blood of the New Teſtament, the blood ſhed for many, for the remiſſion of ſins.* And now I come to a third Obſervation, which however not of ſo great importance, is yet of ſome uſe.

3. Our Tranſlators have turned the Greek word διαθήκη into that of *Teſtament*, in the three (*a*) Evange-

(*a*) Mat. 26. 28. Mark 14. 24. Luke 22. 20.

liſts,

liſts, where they ſpeak of *the Cup; This is my blood, the blood of the New Teſtament. This Cup is the New Teſtament in my blood.* But in (*a*) S. *Paul,* the French Tranſlations render it *Covenant; This Cup is the New Covenant.* By which they acknowledge, that *Teſtament* and *Covenant* in this place, ſignifie the ſame thing. For this reaſon the Tranſlation of *Mons* does every where put *the new Covenant* in the Text, and *the new Teſtament* in the Margin: Becauſe indeed every *Teſtament* or Will, in which the Teſtator leaves nothing but under certain conditions, is really a Covenant. Nevertheleſs, becauſe the common acceptation of the word *Teſtament*, may hinder ſome Readers from underſtanding ſo well what I have to ſay to them; and becauſe the word *Teſtament* is not found in the French Tranſlations of the Law and

(*a*) 1 Cor. 11, 25.

the

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(*a*) 1 Cor. 11, 25.

the

the Prophets, where that thing comes to be mentioned, and to which the Lord in his Institution doth refer, but alwayes that other word *Covenant*; I think it better to use no other word upon this occasion, but that of *Covenant*, and so hold to this Translation; *This is my blood, the blood of the New Covenant. This Cup is the New Covenant in my blood.*

4. There is something particular in S. *Luke*, which we must not omit. (a) *This Cup is the New Covenant in my blood, my blood shed for you.* Thus ought this passage to be translated, for the reason given in the second Observation of this Chapter, drawn from the force of the word τό. And as there was no other Liquor shed for the redemption of Mankind, but the Blood of Jesus Christ, so cannot this Relative τὸ refer to the Cup, or any thing else besides that Blood.

(a) Luke 22. 20.

For

For if we will underſtand the Language of the Scripture from (*a*) S. *Matthew* and (*b*) S. *Mark*, *ſhed for you*, ſignifies, *ſhed for your redemption*; or, which is the ſame thing, *ſhed for you for the remiſſion of ſins.* And it is a vain Objection, that the Relative *which*, in the Greek, is of a (*) different Caſe from the Antecedent *Blood*; becauſe it is a way of conſtruction, which is accounted one of the graces of the Greek Tongue. The New Teſtament has many (*c*) examples of it: So that there is no reaſon at all why the true ſenſe of the words of our Lord ſhould not be, *This Cup is the New Covenant in my blood, my blood ſhed for you.*

5. Other Obſervations I ſhall diſpatch in three words, as occaſion requires them. Only theſe above made,

(*a*) Mat 26.28 (*b*) Mark 14.24. (*) ἐν τῷ αἵματί, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.) *Vid.* Rev. 1. *v.* 5, 6. See *Grot. annot. in Evang. S.* Marc. 6. 40.

I thought would give too great an Interruption to the coherence of my Diſcourſe, had I not ſet them down apart.

CHAP. III.

Of the admirable Wiſdom by which the Holy Ghoſt inſpired theſe four ſacred Writers to relate the Inſtitution of the Lords Supper.

1. ST. *Matthew*, St. *Mark*, St. *Luke*, and St. *Paul* ſeem not alwayes alike in the account they give of what the Lord ſaid and did upon this occaſion. The one ſometimes makes him expreſs himſelf after a different manner from what the other does; as for example, (*a*) S. *Matthew* makes him ſay, *But I ſay unto you, I will not drink henceforth of this fruit of the Vine, until that day, when I drink it new with*

(*a*) Matth. 26. 29.

you

you in my Fathers Kingdom. Which (*a*) S. *Mark* makes him expreſs thus, *Verily I ſay unto you I will drink no more of the fruit of the Vine, until that day that I drink it new in the Kingdom of God.* That which in (*b*) S. *Matthew* and (*c*) S. *Mark* is called *to bleſs*, in (*d*) S. *Luke* and (*e*) S. *Paul* is termed *to give thanks*. The time (*f*) which S. *Matthew* and (*f*) S. *Mark* expreſs thus, *As they did eat*, is ſaid in (*g*) S. *Luke* and (*h*) S. *Paul*, to be *after Supper*. (*i*) S. *Luke* makes our Lord ſay, *This is my Body, my Body given for you*: And (*k*) S. *Paul*, *This is my Body, my Body broken for you.* But this difference of expreſſion in theſe holy Writers, is part of the great providence of the Holy Ghoſt. This is that which makes the Scripture a Light to it ſelf: For we muſt not imagine that the Lord would expreſs the

(*a*) Mar. 14. 25. (*b*) Mat. 26. 26. (*c*) Mar. 14. 22. (*d*) Luke 22. 19, (*e*) 1 Cor. 11. 24. (*f*) Mat. Mar. *ubi ſupra*. (*g*) Luke 22. 20. (*h*) 1 Cor. 11. 25. (*i*) Luke 22. 19. (*k*) 1 Cor. 11. 24.

ſame

ſame thing ſo differently, nor that he ſaid all at the ſame time, *I will not drink henceforth of this fruit of the Vine*, and, *I will drink no more of the fruit of the Vine*; *in the Kingdom of my Father*, and, *in the Kingdom of God*; *my Body given*, and, *my Body broken for you*. The reaſon why the Holy Ghoſt would have the holy Writers relate the Hiſtory and Diſcourſes of our Lord in ſuch different terms, is, no doubt, to ſhew us that theſe different expreſſions have here the ſame meaning, and that we ought to expound the more obſcure by that which gives us more light. We ſhall ſee the experience of this hereafter.

2. Beſides the variety of expreſſions, there is this moſt remarkable in the account theſe holy men have given, that there is not one of them who has not ſomething that is not found in any of the reſt. This Commandment (*a*) *Drink ye all of this*, is

(*a*) Mat. 26. 27.

no

no where but in S. *Matthew*: nor this Obſervation (*a*) *They all drank of it*, but in S. *Mark*. (*b*) S. *Matthew* and (*b*) S. *Mark* are the only perſons which tell us, That the Lord ſaid in giving the Cup; *This is my blood, the blood of the new Covenant, the blood ſhed for many*: And it is only in S. *Matthew*, that the Lord adds, *for the remiſſion of ſins*. (*c*) S. *Matthew* and (*c*) S. *Mark* are the only perſons that make our Lord ſay, *Of this fruit of the Vine*, or *of the fruit of the Vine*, in giving the Cup; or that take notice of the (*d*) *Hymn* after the Inſtitution. (*e*) S. *Matthew*, (*e*) S. *Mark* and (*e*) S. *Paul* only ſpeak of this Command in giving the Bread, *Take, eat*. (*f*) S. *Matthew* and (*f*) S. *Mark* ſtop at *This is my Body*, in the diſtribution of the Bread; but

(*a*) Mark 14. 23. (*b*) Mat. 26. 28. Mark 14. 24. (*c*) Mat. 26. 29. 30. Mark 14. 25, 26. (*d*) Ibid. (*e*) Mat. 26. 26. Mark 14. 22. 1 Cor. 11. 24. (*f*) Mat. 26. 26. Mark 14. 22.

(*a*) S. *Luke* and (*a*) S. *Paul* add, *My body given*, or *broken for you: Do this in remembrance of me.* (*b*) S. *Luke* and (*b*) S. *Paul* are the only perſons that tell us, how the Lord ſaid in giving the Cup, *This Cup is the new Covenant in my blood*: Which I ſhall ſhew you that Jeſus Chriſt added to what S. *Matthew* and S. *Mark* have ſet down, as a new alluſion to a noted expreſſion in the Old Teſtament. Theſe words, *My blood ſhed for you, This Cup is the new Covenant in my blood, my blood ſhed for you*, are peculiar to (*c*) S. *Luke*. But then none of them but (*d*) S. *Paul* has informed us, that Chriſt added moreover in giving the Cup, *This do ye, as oft as ye drink it, in remembrance of me.*

3. Since the Holy Ghoſt directed the Pen of theſe four ſacred Writers, we muſt renounce our Chriſtianity,

(*a*) Luke 22. 19. 1 Cor. 11. 24. (*b*) Luke 22.20. 1 Cor. 11. 25. (*c*) Luke 22. 20. (*d*) 1 Cor. 11. 25.

if

if we will not believe whatever any of them has ſaid, to be infallibly true. All that each of them has recorded to have happened in the Inſtitution of this Holy Sacrament, did moſt certainly come to paſs: So that without great impiety, we cannot doubt, but that the Lord ſaid all thoſe things that each of thoſe holy men have reported him to have ſaid. I preſume no Chriſtian will queſtion this Aſſertion. But on the other ſide, it would be very ill argued, if we ſhould conclude from the ſilence of S. *Matthew* and S. *Mark*, in what S. *Luke* or S. *Paul* have mentioned, that, becauſe S. *Matthew* and S. *Mark* have ſaid nothing of it, therefore it can neither be eſſential to the matter in hand, nor of uſe to a farther explanation: For how comes it to paſs, that the Holy Ghoſt ſhould then inſpire S. *Luke* and S. *Paul* to take notice of any ſuch thing? Beſides, there are multitudes of examples in

the Goſpels, that plainly ſhew the falſeneſs of ſuch reaſoning. For in S. *Matthew* there are a great many paſſages, the true meaning of which, it were utterly impoſſible to diſcover, without the help of ſome other circumſtances added by S. *Luke*. There are likewiſe after the ſame manner, in S. *Luke*, in reſpect of S. *Matthew*, *&c.* As for example, read the Story of the Centurion in the eighth of S. *Matthew*, you would certainly conclude, that it was he himſelf in perſon, that came to Jeſus Chriſt, implored the recovery of his Servant, and ſaid to Jeſus, *I am not worthy that thou ſhouldeſt come under my roof*, &c. And to whom Jeſus anſwered, *Go thy way, and as thou haſt believed, ſo be it done unto thee*. There is nothing more to be gathered from what S. *Matthew* has delivered to us: And yet that is not the exact meaning of this Story: For we find by S. *Luke* (*a*) that the

(*a*) Luke 7. 3, *&c.*

Cen-

Centurion not thinking himſelf worthy *to approach Jeſus, ſent ſome of his friends to him,* and it was only by their mouths that *he beſought him to heal his ſervant,* and told him, *I am not worthy that thou ſhouldeſt come under my roof,* &c. *But ſay the word, & my ſervant ſhall be healed.* We ought not then to underſtand S. *Matthew*'s report otherwiſe, than by that Figure ſo frequent in Scripture, which makes the Meſſenger ſpeak in the ſame terms, as if he were the perſon that ſent him. And yet it had been impoſſible ever to have gueſſed this to have been the meaning of S. *Matthew,* without the help of S. *Luke.* Therefore it is a falſe Poſition to ſay, That the ſenſe of what one Evangeliſt tells us, does not depend upon ſomething omitted, and which another Evangeliſt or ſome other divinely-inſpired Writer has given us light into. I will inſtance in another Example:

(*a*) S. *Matthew* ſayes, without exception, that *the Thieves that were crucified with the Lord,* (*b*) *reproached him in like manner as the Prieſts and Scribes had done.* Should we ſit down with this account, we ſhould come ſhort of the exact truth of the Story; for the truth is, that of the two Thieves that were crucified with the Lord, there was but one *that upbraided him, ſaying, If thou art the Chriſt, ſave thy ſelf and us.* The other was ſo far from taking after his Fellow, that he was converted, and ſaid unto the Lord, *Lord, remember me when thou comeſt into thy Kingdom.* So S. *Luke* tells us in expreſs terms, in the twenty third Chapter of his Goſpel. Now unleſs we add this to S. *Matthew*'s Relation, could we ever have underſtood, that when S. *Matthew* ſayes, *The Thieves alſo, which were crucified with him, caſt the ſame in his teeth;*

(*a*) Matth. 27. 43, 44. (*b*) Ib. v. 41.

he

he meant, that there was but one, that ſo upbraided him, and that his companion was converted? Wherefore it is as clear as Noon-day, that it would be here a very falſe conſequence; S. *Matthew* ſetting down the Inſtitution of the Lords Supper, mentions not ſuch or ſuch a thing which S. *Luke* or S. *Paul* have in the account they give upon the ſame Subject: Therefore ſuch a paſſage is not eſſential to this Inſtitution, nor neceſſary to explain the words. This ought to be well obſerved.

4. Since no one of theſe (*a*) four holy Writers, tells us all that was ſaid or done in the Inſtitution of this bleſſed Sacrament, and that there is none of them that have not in this particular given ſome information which is not found in the reſt; it is eaſie to imagine, that we can never have an exact account of this Sacra-

(*a*) S. *Matthew*, S. *Mark*, S. *Luke*, S. *Paul*.

ment, but by an attentive reading and weighing of all four, in putting together the report of each, and collecting all that the four have ſaid, into one & the ſame diſcourſe. Which conduct of the Holy Ghoſt's, in diſpenſing his ſaving Light, ſhews moſt evidently, that throughly to underſtand the Chriſtian Religion, it is not enough to read in one or two places of Scripture; but that we are indiſpenſably obliged to read it all: that to comprehend well the Doctrine of our Lord Jeſus, we ought very diligently to compare all that the Apoſtles have ſaid about it; that to be throughly ſatisfied of the meaning of his words, we muſt give a full hearing to all that he has ſaid concerning any matter, not only in S. *Matthew*, but likewiſe in S. *Mark*, in S. *Luke*, in S. *Paul*, and where-ever any inſpired Author has treated of the thing in queſtion. Theſe *words of eternal life* are not all found in one

place;

place; the holy Ghoſt hath diſperſed them, one here, and another there: So that to have them all, there is a neceſſity of gathering them together from the ſeveral parts of Scripture, where the Holy Ghoſt has diſperſed them; and for this purpoſe, read over all the Scripture. This is plainly the reſult from that courſe the Holy Ghoſt has taken.

5. Now ſince we are obliged to this by the Holy Ghoſt, we will no longer look upon all that theſe four Writers have delivered concerning the Inſtitution of the Lords Supper, otherwiſe than as one and the ſame Diſcourſe; and ſo we will put all their ſeveral informations together: And thus it is that we muſt come by a perfect rule of our Faith in this point.

CHAP.

CHAP. IV.

The sense of all the four holy Writers put together, and the Design of this Treatise.

1. THE (a) *night in which our Lord Jesus was betrayed,* (b) *after they had eat,* (c) *Jesus took the Bread, and after he had blessed it* (or (d) *having given thanks*) (e) *he brake it, and* (f) *gave it to them* (or (g) *gave it to his Disciples*) *and* (h) *said* (or (i) *saying*) (k) *Take, eat,* (l) *This is* (m) *my body given for you* (or (n) *my body broken for you*) (o) *do this in remembrance of me.* (p) *After Supper, likewise,*

(a) 1 Cor. 11. 22. (b) Mat. 26. 26. & Mark 14. 22. (c) Mat. & Mark *ibid.* Luke 22. 19. 1 Cor. 11. 23. (d) Luke 22. 19, & 1 Cor. 11. 24. (e) Mat. 26. 26. Mark 14. 22. Luk. 22. 19. 1 Cor. 11. 24. (f) Mar. 14. 22. Luk. 22. 19. (g) Mat. 26. 26. (h) Mat. *ib.* Mar. 14. 22. 1 Cor. 11. 24. (i) Luk. 22. 19. (k) Mat. 26. 26. Mark 14. 22. 1 Cor. 11. 24. (l) Mat. Mar. Paul, *ibid.* & Luke 22. 19. (m) Luke, *ib.* (n) 1 Cor. 11. 24. (o) Luke *ibid.* & 1 Cor. *ib.* (p) Luke 22. 20. 1 Cor. 11. 25.

(q) *ha-*

(*q*) *having taken the Cup, and* (*r*) *given thanks, he gave it to them,* (*ſ*) *ſaying,* (*t*) *Drink ye all of this;* (*u*) *for* (*x*) *this is my blood, the blood of the new Covenant, the blood ſhed for many* (*y*) *for the remiſſion of ſins:* (*z*) *This Cup* (*aa*) *is* (*bb*) *the new Covenant in my blood,* (*cc*) *my blood ſhed for you:* (*dd*) *Do this ſo often as you drink it, in remembrance of me.* (*ee*) *Verily* (*ff*) *I ſay unto you,* (*gg*) *that from henceforth* (*hh*) *I will drink no more of the fruit of the Vine* (or (*ii*) *I will not drink of this fruit of the Vine here*) (*kk*) *until that day that I ſhall drink it new* (*ll*) *with you* (*mm*) *in the Kingdom of my Father,* (or (*nn*) *in the Kingdom of God.*) (*oo*)

(*q*) Mat. 26. 27. Mark 14, 23. (*r*) Mat. *ib.* & Mar. *ib.* (*ſ*) Mat. *ib.* Luke 22. 20. 1 Cor. 11. 25 (*t*) Mat. *ib.* (*u*) Mat. 26. 28. (*x*) Mat. *ib.* Mark 14 24. (*y*) Mat. *ib.* (*z*) Luke 22. 20. 1 Cor. 11. 25. (*aa*) 1 Cor. 11. 25. (*bb*) Luke 22. 20. 1 Cor. *ib.* (*cc*) Luke *ib.* (*dd*) 1 Cor. 11. 25. (*ee*) Mark 14. 25. (*ff*) Mat. 26. 29. Mark *ib.* (*gg*) Mat. *ib.* (*hh*) Mar. *ib.* (*ii*) Mat. *ib.* (*kk*) Mat. *ib.* & Mar. *ib.* (*ll*) Mat. *ib.* (*mm*) Mat. *ib.* (*nn*) Mark *ib.* (*oo*) Mark 14, 23.

And

And they all drank of it. (pp) *And when they had ſung a Hymn, they went out into the Mount of Olives.*

2. I intend to give the true ſenſe of theſe divine words, which is the moſt material point. For the truth is of far more value than any thing elſe can be: And beſides, when that is once ſetled, all the Sophiſtry of Errour will be confuted, without farther diſpute. We ought therefore to handle this with all poſſible care and attention, And to give the Truth all its advantages, that we omit not any eſſential circumſtance of this Divine Inſtitution, I will divide my Diſcourſe into ſeven parts. 1. The time in which our Lord inſtituted the holy Supper. 2. The things he choſe for the matter of this Sacrament. 3. How they were conſecrated for this ſacred uſe. 4. The diſtribution he made of them to his Diſciples after their con-

(pp) Mat. 26. 30. Mark 14. 26.

ſecration.

ſecration. 5. The words which he uſed at the diſtribution of them. 6. What he himſelf teaches us concerning the End and deſign of this ſacred Ceremony. 7. And laſtly, The Pſalm which was ſung after the Inſtitution was over.

3. The words, in which our Lord teaches us, what is the end of the holy Supper, make a part of thoſe with which he expreſſes the diſtribution of the conſecrated Elements; as likewiſe, they are the firſt he pronounces, after having ſaid, *This is my Body*, &c. *This is my Blood, &c.* to wit, *Do this in remembrance of me; Do this ſo oft as ye ſhall drink it, in remembrance of me.* It is only to make my Diſcourſe more clear, that I ſeparate theſe words from the other, in order to the making a diſtinct point of them, as hereafter ſhall appear.

CHAP.

CHAP. V.

At what time the Lord inſtituted the Holy Communion.

1. THe Scripture is very exact upon the firſt point. It was (*a*) *in the night in which he was betrayed*; that is to ſay, delivered to be put to death, that the Lord inſtituted this holy Sacrament; & (*b*) *after they had eat*, (*c*) *after Supper*; that is to ſay, after the Meal of the Paſover, after that the Lord had kept the Paſover with his Diſciples, for the laſt time. For S. *Matthew*, S. *Mark* and S. *Luke* aſſure us, in the foregoing Verſes, that he meant the Paſover. So that it was immediately after thatthe Lord had partaken of the Memorial of the Children of *Iſrael*'s deliverance out of *Egypt*, one of the Sacraments of the Old Law, that he eſtabliſhed the Me-

(*a*) 1 Cor. 11. 23. (*b*) Mat. 26. 26. (*c*) Luke 22. 20.

morial

morial of his Paſſion, which is our deliverance out of the ſpiritual *Egypt*, one of the Sacraments of the New Covenant. And it is becauſe he would have the holy Communion evidently to be the Memorial of his Paſſion, that he put off the inſtitution of it to the very laſt period of his Life: For it had not been good Decorum, that the Memorial ſhould have paſſed any conſiderable time before that, for the preſervation of the memory of which it was appointed. It had likewiſe been requiſite that it ſhould not have been eſtabliſhed till after the Event: For a thing ought firſt to happen, before we can properly have any remembrance, or inſtitute a Memorial of it. And the reaſon why the Lord inſtitutes here, the remembrance of his Death, ſome hours before he ſuffered, is, becauſe he would have nothing new to eſtabliſh after his Reſurrection. For the diſpenſation of the Son ought to conclude with his Life;

and

and during the forty dayes that he continued with his Diſciples, after his coming from the Grave, to give them time to conſider of the reality of his being riſen again, he did, in a manner, nothing but explain or confirm what he had already delivered or done before his Death. But it is very likely, that which obliged the Son of God yet to make more haſte in this Affair, was the opportunity of the Paſsover, which he was willing to make uſe of. He had borrowed the Ceremony of his Baptiſm from the Baptiſmes which were in uſe among the *Jews* in his dayes. For he omitted nothing, whereby to make his Inſtitutions both more intelligible, and more acceptable to that people, for whoſe ſake, in the firſt place, he came into the world. It appears by the event, that upon the like conſideration, he thought fit to borrow the Ceremony of the Paſsover, which the Lords Supper was to ſucceed,

ſucceed, for the matter and expreſſion of this new Sacrament. Tha therefore he might do it to purpoſe, he inſtituted the Euchariſt as ſoon as ever he had celebrated his laſt Paſſover. Had he forbore till after his Death, he would not have had the opportunity of expreſſing himſelf ſo intelligibly, nor altogether ſo forcibly as he did, nor to have ſet out *this* new Memorial, with the ſpoils of the old one, by appropriating thereto one part of the matter of it, and the form of its ſolemn expreſſions, and the manner of its adminiſtration, as will appear hereafter.

2. But whence comes it, that the holy Writers are ſo very punctual in the circumſtance of time, in which the Holy Communion was inſtituted? They that believe it was done by the inſpiration of the Holy Ghoſt, do no leſs believe, that it was to provoke us to reflect, what might be gathered from it for the explanation of

the Ceremony which the Lord then inſtituted. And what is to be obſerved from it? I beg of the Reader to call ſeriouſly to mind, it was a time of Myſtery, and the moſt myſterious part of a day, which by Gods command was it ſelf a Memorial. They had juſt partaken of a Sacrament, whoſe ſigns (*a*) were often called by the names of the things ſignified. It was *after having eat, after Supper,* that is, at a time when there was no more need of eating and drinking for the ſupport of this life: *after having eat* the Paſsover. And the Jewiſh (*b*) Rituals teach us, that after this Meal, the Paſsover once celebrated, they were forbidden *to eat or drink any more all that night (except a little water) that the taſte of the Lamb might remain in the mouth.* This

(*a*) Exod. 12. 14. (*b*) *See* Scaliger *upon this point,* De emend. temp. *lib.* 6. Buxtorf. *De Euchariſt. Lud. Capellus*, Animadv. in *Buxtorfii* Exercit. *in Hiſtoriam S. Cœnæ*, pag. 183.

ſeems

ſeems to me reaſon enough to hinder the Diſciples from looking upon the Bread and Wine which the Lord gave them, as for the ſake of eating and drinking, from eſteeming it as ordinary nouriſhment, from the leaſt imagination that the Lord deſigned thereby a bodily nouriſhment; and laſtly, from raiſing thoſe difficulties from the words of the Inſtitution, (*a*) which we meet with in theſe dayes. This is that we muſt preſs more home hereafter.

CHAP. VI.

What the Lord made choice of for the Matter of this Sacrament.

1. IT was Bread & Wine which the Lord choſe for the Matter of the Sacrament of his Supper. All Chriſtendom is agreed upon it, and the (*b*)

(*a*) *This is my Body.* (*b*) Mat. 26. 26. Mark 14. 22. Luke 22. 19. 1 Cor. 11. 23.

Text is expreſs as to the firſt of theſe two Signs. *Jeſus took the Bread.* No doubt he took ſuch Bread as he found there. And the Greek Church wrongfully contends with the Roman, whether it was unleavened Bread; for there could be no other upon our Lords Table at that time. He had juſt eaten the Paſsover with his Diſciples, & God (*a*) had commanded upon pain of death, that not one morſel of leavened bread ſhould remain with his people, that day, in which the Paſchal Lamb was to be eaten. It is impoſſible therefore, that Chriſt ſhould uſe any other, than unleavened Bread in the *Holy Communion*, being the ſame, that he had made uſe of in celebrating the Paſsover.

2. But this does not at all juſtifie the preſent ſcruples of the Roman Church, which upon this Punctilio, will not allow the Lords Supper to

(*a*) Exod. 12. 15.

be

be obſerved with leavened Bread: For if this were a good reaſon, we ſhould not receive the *Communion* but at night, and after having eaten the Paſchal Lamb. Therefore we ought carefully to diſtinguiſh here, betwixt that which is performed purely by accident, and that which is eſſential to this Myſtery. We may omit the one without offence; but the other ought to be preſerved inviolable. All that the Lord has expreſly commanded to be done, and all that contributes to the eſtabliſhing of the Myſtery, is eſſential; but all that has no relation to either of theſe Caſes, you may be ſure was performed only by chance: wherefore it may be omitted without diminiſhing any thing of the ſubſtance of the Sacrament: As for example, Jeſus Chriſt does not command to receive only at night, or after having kept the Paſsover; and neither of theſe Circumſtances are of the ſubſtance of this Sacrament.

So that doubtleſs it was but accidental that the Lord inſtituted the Holy Sacrament of his Supper at night, and after having eaten the Paſchal Lamb. For this reaſon the Chriſtians of either Communion believe, that they may lay aſide theſe two Circumſtances without offence to the Inſtitution of our Lord. Neither the one nor the other make any difficulty of receiving in the day-time; & at this day they all receive without eating the Lamb. I ſay, at this day, becauſe the Greeks reproached the Church of *Rome*, that heretofore, at *Eaſter* they never performed the one without the other. I confeſs, *Ratramnus*, *Hincmar*, and after them, *Sirmond* the Jeſuit, have declared that this was falſe: But I queſtion whether they had knowledge enough of this Fact, and whether they were not miſled by judging the Rom. practice from that of *France*. For *Suger* tells us, that Pope *Innocent* the Second, being at the Abbey of S. *De-*

S. *Denys*, upon an *Eaſter*-Day, and preparation being made according to the (*a*) Roman Rite, (*b*) *he offered up the moſt holy Sacrifice of the very Paſchal Lamb, and that after Maſs was over —— they eat the Material Lamb.* *Suger* the Abbot was an eye-witneſs; and methinks after this, the Greeks reproach was not upon ſo ill grounds. I owe this Obſervation to Monſieur *Colomiés*, who has made many more of no leſs importance,

3. Jeſus Chriſt has given no order to make uſe only of unleavened

(*a*) *More Romano.* (*b*) *Agni veri Paſchalis victimas ſacratiſſimas nobis cooperando immolavit. Finitâ verò miſſâ, erectis, in clauſtro palliis ſtrato, menſis, materialem Agnum, tanquam toris accubitati, ſumunt.* All this you may find in the Proofs of Monſieur *d' Autuiel ſur l' hiſtoire des Miniſtres d'eſtat*, pag. 259. And to this account of *Suger*, we may add the Picture which the Learned *Sirmondus* has taken out of the Library of S. *Germans*. This Picture repreſents a Prieſt betwixt two Altars, upon one of which is a He-Goat and a Ram, or a Kid and a Lamb; which were the Sacrifice of the Paſsover: upon the other, the Elements of the Euchariſt. *Sirm de Azymo.* c. 4. p. 119. *Pariſ. apud Seb. & Gab. Cramoiſi*, 1651.

Bread at the Communion; and leavened bread is as proper as unleavened, to repreſent to us the benefit of the death of Chriſt, which is the end of this Sacrament. So that, without doubt, it was but by chance, that the Lord made uſe of unleavened bread, that is, becauſe at that time there was no other amongſt the *Jews*, it being the firſt day of unleavened bread. And therefore all orthodox Chriſtians both Greek and Latin, looking upon this as a thing indifferent, never made any ſcruple even to the Year Nine hundred, of receiving in leavened bread. The Learned Jeſuit (*a*) *Sirmond*, in his Treatiſe of *Unleavened Bread*, has proved it exceeding well from the cuſtom of the Ancient Church, where every one brought from his own houſe the bread which he was to receive after the conſecration; by the (*b*) authority of

(*a*) *Sirm.* Diſquiſ. *de azym.* cap. 1. (*b*) *Ib.* c. 2. (*a*) *Epipha-*

(*a*) *Epiphanius*, who objects it as the fault of certain Hereticks, for celebrating the Lords Supper with unleavened Bread; and by the (*b*) ſilence of the Greeks at the time of *Photius* his Schiſme. They did not at that time upbraid the Latines with the uſe of unleavened bread in the Sacrament, though they had ſo great a pique againſt them, that they charged them as criminal for every thing that was practiſed in the Church of *Rome*, different from that of *Greece*. (*c*) *Who is he*, ſayes this Learned perſon, *that perceives not by this ſilence of the* Greeks, *That it is impoſſible that the uſe of unleavened bread ſhould at that time prevail in the Latin Church?* And this he makes good, (*d*) in that they failed not to blaze it out, when afterwards, under the Popedom of

(*a*) *Hæreſ.* 15. (*b*) Sirmond. *Diſquiſ. de azymo*, c 3. (*c*) *Ib.* p. 108. *Qui ex hoc Græcorum ſilentio non intelligit, nondum illa* [*nempe Azyma*] *in uſu apud Latinos tum fuiſſe?* (*d*) Sirm. *Diſquiſ. de Azymo.* p. 109.

Leo

Leo IX. *Michel Cerularius* being Patriarch of *Conſtantinople*, the Latin Church began publickly to leave off the uſe of leavened bread, and only to uſe unleavened. And he (*a*) obſerves very well, that they which undertook the defence of the Churchof *Rome* againſt thoſe bloody accuſations which the *Greeks* charged them with, never dreamt of alledging *the preſcription of a perpetual Cuſtom.* The Objections therefore of the Church of *Rome* at this day, as well as thoſe of the *Greek* Church, are very groundleſs: And all Chriſtians ought to look upon it as a thing indifferent, whether the bread of the *Holy Communion* be leavened or unleavened. One is as good as the other, always provided it be real bread: And I cannot tell why (*b*) Cardinal *Bellarmine* ſhould

(*a*) *Sirmond.* p. 111. *Nec* Leo *unquam vel* Humbertus, *cum azymorum cauſam agerent, iſta ſe perpetui moris preſcriptione defenderint.* (*b*) Bellarm. *de Sacr. Euchar.* l. 4. c. 7.

think

think fit to reproach us with a kind of contradiction, that ſince we hold it indifferent what kind of Bread we make uſe of, we ſhould yet all of us never uſe any other but leavened. Could he not find out, that for the very reaſon becauſe they hold it for indifferent, therefore they content themſelves with leavened bread, as being the eaſieſt to be had; for ſeldom is any other ſold: ſo that this is the firſt that comes to hand? Though he is out in ſaying without exception, that all thoſe of *Calvin*'s perſwaſion make uſe only of leavened bread in the Euchariſt. It is a miſtake wherein the famous (*a*) *Caſaubon* has undeceived the world, by producing the very practice of *Geneva* it ſelf; where, ſayes he, they make uſe of unleavened bread in the holy Sacrament. And let this ſuffice for

(*a*) *Caſaub. exercit.* 16. ſect. 12. *ad Annal.* Baron. *Quæ magis eſt doctrinæ* Calvini *tenax Eccleſia, quam* Genavenſis? *At hæc etiam nunc, in azymis ſacroſanctam Euchariſtiam celebrat.*

the

the Bread. Come we now to the other Sign.

4. I told you, that the ſecond thing which the Lord made choice of for his Sacrament, was Wine. The Text ſayes only at firſt, for our information, that the Lord took *the Cup*, or the Chalice. But a learned (*a*) Author obſerves to us, that it was a ſhort expreſſion among the *Jews*, who uſually ſaid a Cup or a Chalice, to ſignifie a Cup of Wine. Thus ſetting down the Ceremonies of their Paſsover, they mentioned nothing but the Cup, when the queſtion was about the Wine wich was drunk in the celebration of the Sacrament. *At the Supper of the Paſsover*, ſay they, *every one ought to drink four Cups.*—*He drinks the ſecond Cup.*——*They ought to ſay Grace to every Cup.* By this it appears our holy Evangeliſts ſpoke only in the Language of their

(*a*) Buxtorf. *Exerc. in hiſtor. Sanct. Cœnæ.*

Nation,

Nation, after the moſt uſual Style in the Ceremony which was to be performed, when they ſaid, *He took the Cup.* The Cup then in this way of ſpeaking, ſignifies the Cup in which the Wine was contained. But that the leaſt doubt may not remain in this matter, the Lord declares it formally himſelf: For after having commanded his Diſciples to *drink* what he gave to them, and after having told them, that what he gave them, was *his Blood ſhed for many for the remiſſion of ſins*, he adds, (*a*) *But I ſay unto you, I will not drink henceforth of this fruit of the Vine, until that day when I drink it new in my Fathers Kingdom.* When we come to theſe words, I will ſhew clearly, that they were pronounced in reference to the Cup of the Sacrament; and I will then likewiſe prove, what for the preſent I will be content only to ſay, That it

(*a*) Matth. 26. 29.

was

was from that Paſſage that the Primitive Chriſtians did account that what the Lord gave them in the *Cup*, was *Wine*. Indeed *the fruit of the Vine*, as it is a Liquor that men *drink*, is no more but *Wine*. And we ſhall ſee in due time, that Chriſt calls the *Wine* by this name of the *fruit of the Vine*, as being that which the *Jews* gave him at the keeping of their Paſsover.

5. Some contend here very warmly, whether the Communion-Wine ought to have water mixt with it: But this Diſpute is unworthy of the Diſciples of Jeſus Chriſt. I confeſs that, if it be true that the *Jews* had a (*a*) cuſtom to allow thoſe that deſired it, to take off the ſtrength of the Wine, by mixing a little water with it at the Paſsover, it cannot well be reſolved whether the Lord made uſe of pure Wine or no. It

(*a*) Buxtorf. *ubi ſupra.*

is

is acknowledged, that from the time of *Juſtin Martyr*, that is, a little more than one hundred years after the death of our Lord, it is evident they did mix water with their Wine at the Communion. And I likewiſe acknowledge, that this may be done without deſtroying the nature of this Sacrament: For however mixt the Wine may be, it is always Wine; a Drink, which together with the Bread, may repreſent the virtue and efficacy of the Death of the Saviour of the world, for the nouriſhment of Souls to eternal life. But it muſt alſo be granted me, that ſince the Lord thought it ſufficient to call that which was in the conſecrated Cup, *the fruit of the Vine*, he layes no neceſſity upon us, either to believe that there was any other Liquor beſides Wine in this Cup, or to mix any other with the Wine at the *Holy Communion*. So then this mixture at beſt, ought to paſs but for a thing indif-

indifferent. This is ſo manifeſt, that many of the moſt learned Aſſertors of the Romiſh Church have acknowledged it. (*a*) The mixture *of water*, ſaith *Thomas Aquinas*, *is not eſſential to the Sacrament*; that is to ſay, it is not of its nature, but may without diminution to the Sacrament, be omitted. The truth is, ſayes (*b*) Cardinal *Tolet*, *The Conſecration which is performed with Wine alone, is valid.* And (*c*) moſt Divines hold, that water is not neceſſary, ſayes Cardinal *Bellarmine*, in one of his Books upon the *Euchariſt*. Why then ſo much conteſt about a thing indifferent? Since the Lord has only mentioned *the fruit of the Vine*, the beſt way is to uſe Wine alone for the ſecond ſign.

(*a*) *Thom.* part. 3. q. 74. art. 7. *Aquæ mixtio non eſt de neceſſitate Sacramenti.* (*b*) Tolet. l. 2. *Inſtruct. Sacerd.* c. 25. *Conſecratio valida eſt cum ſolo vino.* (*c*) Bellarm. *de Euch.* l. 4. c. 11. *Major pars Theologorum docet, non eſſe aquam de neceſſitate Sacramenti.*

But

But becauſe a little water deſtroys not the nature of the Sacrament, we ought not to condemn any man for ſo ſlight a matter, provided there be no ſuperſtition in the practice.

V. Therefore the Bread, and the Wine are truly the Elements which the Lord made choice of for the Sacrament of the Supper. He borrowed both the one and the other from the Ceremony of the Paſsover, which he had juſt finiſhed. For there in like manner he diſtributed Bread, and a Cup, in which was *the fruit of the Vine*. As to the Bread, the Law of God is expreſs for it, *Deut. 16. v. 3. Thou ſhalt eat unleavened Bread with the Paſchal Lamb.* And as to the Cup, I confeſs the Law of God ſayes nothing of it; but we are informed from the (*a*) Jewiſh Rituals, that the Maſter of the Family ſolemnly diſtri-

(*a*) *Lud. Capelli* animad. ad *Buxtorf.* exercit. in hiſtor. inſtit. S. Cœnæ.

buted one at the Paſsover. And (*a*) S. *Luke* tells us, that the Lord, according to this practice of the *Jews*, gave about a Cup at the ſame Solemnity. For this account S. *Luke* gives when he ſpeaks of the Paſsover, and before he takes notice of the Inſtitution of the Lords Supper: *Jeſus ſate down, and he ſaid unto them, I have heartily deſired to eat this Paſsover with you before I ſuffer: For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the Cup, and gave thanks, and ſaid, take this, and divide it among your ſelves, for I ſay unto you, I will not drink of the fruit of the Vine, until the Kingdom of God ſhall come.* Thus you ſee Jeſus Chriſt had diſtributed one Cup, and expreſsly declared, that the Liquor in the Cup was of *the fruit of the Vine*, that is to ſay, Wine. This ſhews, that from the time of

(*a*) Luke 22. 14, 15, 16, 17.

our

our Saviour they kept the Paſsover, as we find it in the Jewiſh Rituals. So that it plainly appears, that the Lord borrowed the uſe of Bread and Wine in his Sacrament from this practice. He would have the ſame Elements which ſerved for ſigns in the Sacrament of the old Law, continue for the ſame uſe in the Sacrament of the new Law. In which we cannot enough admire the wonderful Providence of God: By that means he made his Inſtitution more acceptable to the *Jews*, whom in the firſt place he endeavoured to gain. By that means he gave his Apoſtles all opportunity to conſider the Bread, and the Cup which he gave, not as common ſuſtenance, but as ſigns; becauſe it was Bread, and a Cup, which were appointed for ſigns: The Cup, by the uſual practice of the *Jews* in the Paſsover; and the Bread, by the expreſs Command of God Almighty.

Thou (a) shalt eat with the Passover—— unleavened Bread, Bread of affliction—— that thou maist remember all the dayes of thy life the day that thou wentest out of the Land of Egypt. By that then he disposed them to understand these words, *This is my Body*, when he gave them this Bread, in the same sense as these other, *This is the Bread of affliction which our Fathers did eat in Egypt*; which words the *(b) Jewish* Rituals assure us, the Master of the Family pronounced, when he gave the Bread at the Passover. To conclude, by this means he took off all Objections which men reasonably could make to hinder themselves from understanding the true meaning of his words; & gave them a clear light to discover the Truth by, would they but make use of it. A man must be blind, not to see among all these Circumstances an admirable proof both

(a) Deut. 16. 3. (b) *Rit. Hisp. & Ital. vid. Lud. Capil. ubi supra, & Scalig.* De Emendat. *l.* 6.

of

of the wiſdom of Jeſus Chriſt, and of the Divinity of his Scriptures, and of his affectionate care for the Faith of his Spouſe againſt all the Sophiſtries of Errour.

CHAP. VII.

The Conſecration of the Bread and Wine.

1. WE muſt underſtand by the Conſecration of the Bread and Wine, that which the Lord did to change the common uſe of this Bread and Wine, and to make of them the Sacrament of his Body and Blood. That which he did to this purpoſe, is contained in theſe few words, (*a*) *Jeſus took Bread, and* (*b*) *when he had bleſſed it, or* (*c*) *having given thanks;* (*d*) *having taken the Cup, and given thanks.* There is no difficulty in theſe words. However there

(*a*) Mat. 26. 26. Mark 14. 22. Luke 22. 19. 1 Cor. 11. 23. (*b*) Mat. 26. 26. Mark 14. 22. (*c*) Luke 22. 19. 1 Cor. 11. 24. (*d*) Mat. 26. 27. Mark 14. 23.

are a sort of people that see not the Sun at noon-day. Let us try to open their eyes. We are obliged in charity to do it. The first Argument which I make use of, shall be taken from the custom of the *Jews*.

2. The *Jews* had this laudable custom, neither to eat, or drink any thing, which they had not set apart from the common use, which the men of this world made of them; that they might sanctifie it to themselves, whether for the support of nature, or for any religious use: To which end they had Prayers and Thanksgivings, which they addressed to God for this very purpose. First of all they took the bread and the cup from off the Table (*a*) *He sayes not Grace*, speaking of the Master of the Family, *till he has taken the bread in his hand, that all may see it is the bread he sayes Grace over.* When *he would consecrate the*

(*a*) *In Levusch. hattechéleth*, num. 167. s. 3.

cup,

cup, he holds it in both hands, and then as he begins to conſecrate, he *lifts it up* from the Table *only with his right hand.* Thus (*a*) S. *Luke* obſerves, that when the Lord went about to conſecrate the Cup at the Paſsover, he took it likewiſe according to the cuſtom of his Countrey. *He took the Cup, and gave thanks.* And here the *Jews*, after having *taken* the bread, uſually ſaid to God, to make their performance acceptable and beneficial, *Bleſſed be thou, O Lord our God, King of the world, for that thou haſt produced bread out of the earth.* When they would conſecrate their unleavened bread, during the Paſsover for a Memorial of the *Bread of affliction*, that their Fathers had eaten in the houſe of bondage, their Rituals tell us, they ſaid, (*b*) *Bleſſed be the Lord our God, King of the world, that has re-*

(*a*) Luke 22. 17. (*b*) *Ludov. Cæl. ubi ſupra*, pag. 174, 175.

deemed us out of Egypt, *both us and our Fathers, that hast conducted us to this very night, and hast commanded us to eat unleavened Bread.* *Blessed* (*a*) *be thou, O Lord our God,* &c. *that hast sanctified us by thy Precepts, and hast commanded us to eat unleavened bread.* At the consecration of the Cup, they said, (*b*) *Blessed be thou, O Lord our God, King of the world, that hast created the fruit of the Vine.* Hence, in all likelihood, our Saviour took this expression [*the fruit of the Vine*] which he applies to the Wine, both when he speaks of the Cup at the Passover, and of that at his own Supper. For you do not find this phrase in all the Old Testament.

3. I cannot but think all the world sees how much these practices of the *Jews* contribute to the clearing what the Lord Jesus did and said in this place. *He took the Bread. He took the*

(*a*) *Ritual. Hispan.* (*b*) *Buxtorf. ubi supra.*

Cup.

Cup. Theſe forms are expreſsly ſet down by the Evangeliſts: That is, before he conſecrated, he did the ſame thing, we ſee, which the *Jews* performed upon the like occaſion, to the end, that all that were preſent, might perceive, that it was the Bread which they were about to eat, that was to be bleſſed, and the Wine which they were about to drink. All that we can gather from thence, is, that the Lord to gain this people, vouchſafed to conform himſelf to their cuſtoms, as often as it could be done without injury to Truth or Godlineſs; and by conſequence openly ſaid that Grace by which he bleſſed the Bread and Wine. For this was part of the *Jewiſh* uſage; neither took they the bread and the wine in their hands after that manner as I have ſhewed you; but to make the Congregation more attentive to the Grace they were about to ſay. Beſides all the world ſees plainly, that this Ceremony of taking the

Bread

Bread and the Cup from off the Table to conſecrate each apart, is no more of the being of this Sacrament, than to receive them in the ſame poſture in which the (*a*) Apoſtles were, when they received the firſt time. Jeſus Chriſt has no where commanded that obſervation, neither does it any way contribute to the deſign of this Myſtery, as ſhall be plainly made out hereafter. This therefore is an indifferent matter, it may be omitted without violation to what the Son of God has inſtituted.

4. The Lord having *taken the Bread*, after the manner of his Countrey, *he bleſſed it*, ſaith (*b*) S. *Matthew*, and S. *Mark*; *he gave thanks*, (*c*) ſay S. *Luke* and S. *Paul*. Now all that I ſhall ſay of this in reſpect of the bread, muſt be applied likewiſe to the Cup.

(*a*) *They were upon beds, after the manner as men did eat in thoſe dayes.* (*b*) Mat. 26. 26. Mark 14. 22. (*c*) Luke 22. 19. 1 Cor. 11. 24.

What

What S. *Luke* and S. *Paul* ſay, does explain that of S. *Matthew* and S. *Mark*. Since the one ſide calls it [*giving thanks*] that which the other called [*bleſſing*]: it is a certain ſign that *to bleſs* and *to give thanks*, are here taken for one and the ſame thing. All the world is agreed, that it was not to the Bread, but to God, that the Lord *gave thanks*. We muſt therefore likewiſe agree, that it was not only the Bread, that the Lord bleſſed, but alſo God; ſince *to bleſs* is here the ſame thing with *giving of thanks*. And a little obſervation in reading the Scripture, will make us underſtand why the holy Writers have taken theſe two different expreſſions in the ſame ſenſe. The truth is, there are a number of Examples of it. To *bleſs God*, in the Scripture-ſtile, is to ſing his praiſes, to thank him for his goodneſs, by commending it; to acknowledge him the fountain of all that is good; to declare, that from him

him alone we expect all things neceſſary, and all this is no more, but *to give him thanks.* The reaſon why S. *Matthew* and S. *Mark* expreſs it by the word *bleſs*, is certainly, becauſe all the Thankſgivings, which the *Jews* offered up to God over the things they would ſeparate from common uſe, were to ſanctifie them to themſelves; and all theſe thankſgivings begun with a *bleſſed be thou*, (*a*) as we have now ſeen.

5. They were the Bleſſings and Thankſgivings, that the *Jews* pronounced upon theſe occaſions, which drawing upon them the grace and bleſſing of God, cauſed that the uſe of Bread and of Wine, became holy and beneficial to them, and of religious uſe, when they had occaſion ſo to apply them. The Holy Scripture agrees perfectly with this uſage: For it teaches us no other way, but that,

(*a*) *In the ſecond Article of this Chapter.*

for

for the conſecration of all things, which we would ſet apart from common uſe, and apply to another, better and more ſacred, whether for this life, or for pious ends. *Every creature of God is good,* ſayes (*a*) S. *Paul, and nothing to be refuſed, being taken with thankſgiving: For it is ſanctified by the Word of God and by Prayer.* Thus you ſee here he takes *Thanſgiving* and *Prayer* for one and the ſame thing.; becauſe in reference to God, there is no *Prayer,* that contains not likewiſe a *Thankſgiving*; no *Thankſgiving,* that contains not *a Prayer. Nothing,* ſayes he, *ought to be refuſed being taken with Thankſgiving. Every Creature ——is ſanctified by the Word of God and by Prayer.* On Gods part, by his *Word,* (*b*) which permits us the uſe, and endues them with power to (*c*) nouriſh us, when we thus apply

(*a*) 1 Tim. 4. 4, 5. (*b*) Gen. 1. 29, 30. & 9. 3. (*c*) Deut. 8. 3. & Mark 4. 4.

them:

them: on his part that makes uſe of them, by the *Prayer*, which, in bleſſing God, and imploring his aid, draws his bleſſing upon the things ſet before him, and obtains for us a priviledge to uſe them. This direction of S. *Paul*, for the *ſanctification* of Food, is a general rule for the *ſanctification of all things* that we would appropriate from the common, to a more peculiar uſe. Jeſus, our Maſter, was reſolved to take the ſame method upon the like occaſions. The four (*a*) Evangeliſts make it evident. It was by *Bleſſings* and *Thankſgivings* that he *ſanctified* the *Loaves* and the *few fiſhes*, to prepare them for the nouriſhment of many thouſands of perſons. It was by giving of thanks likewiſe, that obſerving the cuſtom of his Countrey, he *ſanctified*, or which is here the ſame thing, *he conſecrated the Cup*, which he had given at

(*a*) Mat. 14.19. Mark 6. 41. Luke 9.16. John 6.11.

the

the Ceremony of the Paſsover. *He took the Cup,* ſayes S. *Luke,* ſpeaking of what the Lord did then, *and gave thanks.* So then, when the Evangeliſts ſay in this place, that *he bleſſed* and *gave thanks,* after he had taken *the Bread* and *the Cup,* the matter ſpeaks it ſelf; they certainly intend, that the Lord, for conſecrating this *Bread* and this *Cup* to that holy uſe he deſigned them, uſed the ſame means he was wont to do, when he had a mind to draw the bleſſing of God upon any thing: the ſame way the *Jews* took in their ordinary ſanctifications and conſecrations; the ſame courſe the Apoſtle S. *Paul* afterwards declared to be taken to derive a bleſſing upon the uſe of the creature, and make it wholeſome for us. Theſe words, *After he had bleſſed,* and *having given thanks,* do of themſelves plainly direct us to the very ſame thing; nor can they be otherwiſe applied. The truth is, when the Maſter

ſter of the Family among the *Jews*, was to *take Bread*, or *a Cup*, and having *taken them*, to *bleſs* God, after the ſame manner as has been ſaid, there was no queſtion, but that it was to procure the bleſſing of God upon thoſe Elements, and that the bleſſing which he would there procure, was ſuch as the things had need of, for the uſe whereto they were deſigned. So that when we ſee the Lord Jeſus with the ſame Ceremony, *take the Bread* and *the Cup* in his bleſſed *hands*, and having taken them, *bleſs God*, and *give him thanks*, there is no queſtion but thereby he deſigns to procure the bleſſing of God upon *this Bread*, *and upon this Cup*, and ſuch a bleſſing as is requiſite, to fit them to the holy uſe he intends them for. The event has ſhewed us, that this uſe was, that they ſhould be the Sacrament of his Body and of his Blood. And there is no more doubt, but that by theſe *Benedictions* and

giving

giving of thanks, the Lord drew that *bleſſing* of God upon *this Bread*, and upon *this Cup*, as was neceſſary for the deſign: Otherwiſe he would not have been heard, God would not have accepted of his benedictions. I hope then no man will deny, but that the procuring the bleſſing of God upon the Elements, was a real conſecration of them. Therefore moſt aſſuredly the conſecration of the Bread and Wine upon this occaſion, was performed in the Benedictions and *Thankſgivings* of the Lord Jeſus. The (a) Learned of our Belief, have made it appear, that the holy Fathers knew of no other way to conſecrate the Elements of Bread and Wine, but that; and this they have ſo clearly demonſtrated, that the Church of *Rome* have never been able to find out the leaſt

(a) See *Albertin. de Sacr. Euch.* l. 1. c. 6, 7. p. 20, &c. And *Monſieur* Larroque, *in his Hiſtoire de l' Euch.* part. 1. c. 7. p. 133, &c. *the ſecond Edit.* 80.

evaſion to eſcape the force of their proofs.

6. Nor is it only moſt apparent, that in this conſiſts the real conſecration of the *Bread* and of the *Wine*; but it is alſo moſt evident, that there is nothing in all the following words, that can reaſonably be taken for this conſecration. For every where elſe, Jeſus Chriſt applies his Diſcourſe wholly to his Diſciples: whereas it is of abſolute neceſſity to ſpeak to God, when we would conſecrate any thing to ſuch a purpoſe, as that was, for which the Lord deſigned the *Bread*, and the *Cup*. Indeed the *Bread* and the *Cup* could not be there truly conſecrated, but by receiving the bleſſing of God, which they ſtood in need of, to be made fit for ſuch a uſe. And to obtain this Bleſſing, it is of abſolute neceſſity to ask it of God, who alone can give it. But beſides theſe words, *He bleſſed, he gave thanks*, there are not any throughout the

the whole Inſtitution of the Holy Supper, from which we may in the leaſt ſuſpect that Jeſus Chriſt addreſſes himſelf to God to ask the bleſſing of him which is here required. For as to theſe words, where the Church of *Rome* looks for the *Conſecration*, *This is my Body*, *This is my Blood*, it is plain they make a part of what the Lord ſayes, not to God, but to his Apoſtles, when he gives them the Bread and the Cup. *He took the Bread*, &c. *and gave it to his Diſciples, and ſaid, Take, eat, this is my Body*, &c. *Do this in remembrance of me. Afterwards having taken the Cup, and given thanks, he gave it them, ſaying, Drink ye all of this, for this is my Blood. This do, ſo oft as ye ſhall drink it, in remembrance of me.* Who ſees not, that all this is ſpoke to the Diſciples?

7. It is a vain diſpute amongſt Chriſtians, to know whether Jeſus Chriſt bleſſed God, or the Elements.

It was God directly whom Jeſus Chriſt bleſſed, in giving him thanks; though in bleſſing God, he at the ſame time drew the bleſſing of God upon the *Bread*, and upon the *Wine*. So that upon that ſcore we may ſay, he bleſſed the *Bread*, and the *Cup*. He *bleſſed* them, not in ſpeaking to *them*, but in ſpeaking to God, that he might obtain for them the bleſſing which they wanted to render them an efficacious Sacrament of his Body and of his Blood. Thus taking it, there is no difficulty to ſay, The Lord bleſſed the Elements themſelves, and that we bleſs them by the prayers which we offer up to God. In this ſenſe it is that S. *Paul* termed the Cup of the Lords Supper (*a*) *the Cup of bleſſing, which we bleſs.* In this ſenſe it is that we ſhall frequently ſay hereafter, that the Lord *bleſſed the Bread.* And in this ſame ſenſe it is,

(*a*) 1 Cor. 10. 6.

that

that the Apoſtle ſayes, that (*a*) *every Creature of God is ſanctified by prayer.* The two (*b*) Greek words, which theſe Divine Writers uſe here, have given two denominations to the Lords Supper, that of *Eulogy*, which ſignifies *Bleſſing*, and that of *Euchariſt*, which ſignifies *Thankſgiving*.

8. The holy Scripture, which informs us ſo clearly in this place, that it was by *Benedictions* and *Thankſgivings*, that the Lord conſecrated the *Bread* and the *Cup*, does no where tell us, what words he uſed upon this important occaſion. And they who know that the Holy Ghoſt guided the pen of the Evangeliſts and of the Apoſtles, can no wayes doubt, but that this ſilence, in ſuch a caſe, muſt it ſelf warn us of ſomething to be obſerved. That which the Scripture informs us, that it was by *benedictions* and *thankſgivings*, that Jeſus Chriſt

(*a*) 1 Tim 4. 5. (*b*) Εὐλογήσας, Εὐχαριστήσας

sanctified the Bread and the Wine, is to teach us, that for the *sanctification* or *consecration* of the Elements, we ought to offer up *Benedictions* and *Thanksgivings* to God. And forasmuch as the Scripture no where tells us, in what words Jesus Christ expressed his *Benedictions*, we are thereby to learn, that it belongs not to the consecration of this Sacrament, as it does to the Heathen consecrations, or the Magick enchantments, that cannot be performed, but by a certain number of words picked out for that purpose: That it is no matter what form of words we use upon this occasion, provided they be to the purpose; and that the Lord has left it to the discretion of his Church, to take care and make choice of such terms as she shall judge proper for so weighty and sacred a performance. Thus the very silence of the Scripture becomes full of instruction to such as read it as they ought to do. This

liberty,

liberty, which the Lord has left to his Church, is the reaſon why Chriſtians have never been ſcrupulouſly preciſe in obſerving one and the ſame form of *Benedictions* and *Thankſgivings*. The ancient (*a*) Liturgies which are ſet out under the great names of S. *James*, of S. *Mark*, of S. *Clement*, of S. *Baſil*, of S. *Chryſoſtom*, *&c.* are a teſtimony of the different forms, which have always been amongſt Chriſtians in this point. And *Gregory* the firſt, Biſhop of *Rome*, (*b*) aſſures us likewiſe, that the Apoſtles made uſe only of the Lords Prayer for the Conſecration.

9. But however the Scripture tells us not what words the Lord uſed, when he addreſſed to God for the conſecration of the Bread and the Cup;

(*a*) *Albertine* and *Larroque* relating one part in the above-cited places, and *Caſſander* moſt part of the reſt, at the beginning of his works in *Folio*. (*b*) Ep. 63. lib. 7. *Mos Apoſtolorum fuit, ut ad ipſam ſolummodo Orationem, oblationis hoſtiam conſecrarent.*

yet we cannot doubt, but thoſe which he did uſe, were moſt proper, and did clearly expreſs his meaning, and what he deſired of his Father: For he is wiſdom it ſelf, and it were a contradiction, that the ſupream wiſdom ſhould not always do things with the greateſt diſcretion. Wiſe men have ever choſen the moſt ſignificant expreſſions to diſcover their thoughts; eſpecially when they were to ſpeak to God, to whom Religion forbids us to ſay any thing, that is not well conſidered, and to the purpoſe. Were it not to put the higheſt indignity upon the Lord Jeſus, to ſuppoſe, that he neglected this rule of Piety and of Wiſdom, eſpecially in ſo important an affair as this? So that without doing him a mortal injury, we cannot but allow, that he expreſſed his intentions clearly in theſe *Benedictions*, and in theſe *Thankſgivings*. Now all Chriſtians acknowledge, that he intended to inſtitute a Sacrament,

ment, and that every Sacrament is a Sign; they all acknowledge, that his deſire was that this Bread and this Cup, which he held in his hands, ſhould be made the Sacraments of *his Body*, and of *his Blood*. No man then may any longer deny, but that the Lord differed in his expreſſions from his uſual ſtile at his ordinary Meals, and from that of the *Jews* at the conſecration of the unleavened Bread. It is moſt certain that he added ſomething proper to this purpoſe; that he ſaid all that was neceſſary to be ſaid for the conſtituting a Sacrament, and that a Sacrament of the New Covenant; that he did diſtinctly expreſs, what he requeſted of his Father for conſtituting this new Sign. So ſoon as the Apoſtles ſaw, that he *took bread after they had eat*, that *he bleſſed*, and that *he gave thanks*, they had all the reaſon in the world to expect ſome Myſtery of this nature. I confeſs, generally

generally ſpeaking (*a*) *it was no extraordinary matter to ſee Chriſt bleſs Bread.* But to ſee him bleſs it after Supper, when neither he nor his Diſciples had any more need of corporal food, and after a Supper, which being finiſhed, it was unlawful to eat any more all that night by the cuſtomes of the Nation; was a thing ſo unuſual, that I dare ſay, they had never ſeen the like. And it is impoſſible that a thing *ſo ſtrange to ordinary practice, ſhould not raiſe this queſtion in the minds of the Apoſtles, What is it that this bread means?* Though they could no longer be in ſuſpenſe, but that it was the Inſtitution of a Sacrament, when they had heard the words of the Benediction, and of the Thankſgiving, which the Lord pronounced over *the bread which he had taken.* Thus is it that the light broke out from every part

(*a*) Monſieur *Arnaud, Perpet.* tom. 2. l. 1. c. 14. p. 115.

to

to diſcover to the Diſciples and all Chriſtians, the perfect meaning of theſe words, *This is my Body.*

CHAP. VIII.

The Diſtribution of the holy Bread, and of the bleſſed Cup.

1. *JEſus took the Bread, and after he had bleſſed it (or having given thanks) he brake it, and gave it to them (or gave it to his Diſciples.) Having taken the Cup, and given thanks, he gave it to them.* That is to ſay, the Lord gave the Elements to his Diſciples, when by the *Benediction* he had cauſed that of ſimple Bread, and ſimple Wine, or at moſt, of ſimple ſigns of the old Covenant, which they were before, they became one of the Sacraments of the new Covenant; then he *gave* them to his Diſciples, in the ſame order and diſtinction, as the Text tells us; the conſecrated Bread firſt,

firſt, after that the Cup; the one and the other ſeparate and diſtinct. But the breaking of the Bread ought to be ſtrictly obſerved in this diſtribution.

2. In general, it was the cuſtom of the *Jews* to break their Bread, as well at their ordinary, as ſacred meals, becauſe their Bread being flat, like our thinner ſort of Cakes, there was no need of cutting it. This is evident from divers places in Scripture: But that is not the thing here ſo conſiderable. Though the breaking of Bread was cuſtomary, yet there is all the reaſon in the world to look upon it here as ſingular and myſterious, and that it appertains, if not to the eſſence, at leaſt to the compleating of the Sacrament. For admitting it to be no (*a*) *unuſual thing* to ſee our Saviour break bread; yet was it very ſtrange and unparallel'd,

(*a*) *Monſieur Arnaud ubi ſupra.*

to

to ſee him break it after meal, when no body ſtood in need of eating; and how much more, when cuſtom forbid eating any more? Therefore the holy Writers have obſerved with the greateſt exactneſs, that Jeſus *brake the Bread.* Of all thoſe divine Authors, that have mentioned the Lords Supper, there is not one that has (*a*) omitted this particular. S. *Paul* takes notice of it, when he ſpeaks of the Euchariſt only by the by. For to make the *Corinthians* underſtand, that to be at Feaſts, when they ſolemnly eat fleſh offered to Idols, was to communicate with the Idols, and with the Devils themſelves, he tells them, (*b*) *The Bread which we break, is it not the communion of the body of Jeſus Chriſt?* To be ſhort, except this one expreſſion, (*c*) *We have been all made to drink into one Spirit*; the Scripture

(*a*) *See* chap. 4. art. 1. (*b*) 1 Cor. 10. 16. (*c*) 1 Cor. 12. 14.

never

never ſpeaks to us of the Lords Supper directly or indirectly, without ſpeaking to us, at the ſame time, of this *breaking* of Bread; ſo far that S. *Luke* gives this circumſtance for the mark of the whole Sacrament. *They all*, ſayes he, *continued ſtedfaſtly in the Doctrine of the Apoſtles, and fellowſhip, and in breaking of bread, and in prayers.* The *Syriack* Tranſlation, in ſtead of *in breaking of bread*, for the better explaining the ſenſe of the holy Writer, has it, ——*in breaking the Euchariſt.* And there is no doubt, but that is the true meaning, if we do but conſider what is delivered in the ſame thread of Diſcourſe: *to perſevere in the doctrine of the Apoſtles, in the fellowſhip and in prayers*; all which are religious acts. *The firſt day of the week*, (*a*) ſayes the ſame S. *Luke*, the firſt day of the week, that is to ſay, Sunday, *the Diſciples being gathered*

(*a*) *Acts* 2. 42. (*b*) *Acts* 20. 7.

toget her

together for breaking of Bread, Paul preached the Word unto them, and held out his diſcourſe till midnight. This circumſtance of the day, together with the preaching of S. *Paul*, ſhews plainly, methinks, that *to break bread*, ſignifies likewiſe in that place, to receive the Communion. So the *Syriack* Tranſlation has not failed to render it, *to break the Euchariſt*, in ſtead of *to break the Bread.* If then the holy Writers had not looked upon *the breaking of Bread*, as an extraordinary thing; and if they had not underſtood it as a neceſſary action in celebrating the Sacrament, and ſuch as makes the ſignification of it more lively and expreſs, as ſhall be made out preſently; would they all have ſo conſpired, as (*a*) to tell us of this *breaking?* And would S. *Luke* ever have taken notice of this Circum-

(*a*) *That is, all thoſe inſpired Writers that treat of the Sacrament.*

ſtance

stance, as he has done, to express the whole Sacrament? This is not likely; much less is it, that a Circumstance, by which the whole thing is so oft represented, should not make a part of the thing designed by it. Thus we cannot omit this *breaking of Bread* in the administration of the Sacrament, without putting a neglect upon what Jesus Christ, three Evangelists, and an Apostle have thought fit to consider in a most particular manner; without maiming this sacred Ceremony, and lessening its signification; without correcting the Institution of the Lord Jesus, and being willing to appear wiser than he.

3. To the breaking of Bread, answers the pouring out of Wine into the Cup. But because the Wine could not be in the Cup, without having been poured out of some other Vessel, the inspired Writers thought it not necessary to express this pouring out: It is obvious of it self.

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So then it was the Bread broken, and the Wine poured out into the Cup, which the Lord gave to his Apoſtles, after that by his *Benedictions* and *Thankſgivings* he had made them one of the Sacraments of the new Covenant.

4. *He gave them* this Bread and this Cup, ſayes the Text. He *gave it them*, that is to ſay, he offered it to them, to the end they might accept of it, and themſelves take it from his hand. For the following words, *Take, eat*, ſhew plainly that the word *give*, ſignifies here no more, than *offer*, that they may take. And it may very well be ſaid, that we do really *give*, what we offer to that intent; becauſe there lies no more upon him that does it, to make the Preſent effectual. This further we have to conſider, that as the *Sacrament* is a *Myſtery*, ſo all that the Lord does in the adminiſtration of it, is without doubt myſterious. This *offering* of

Bread and of the Cup therefore is myſterious, is like all the reſt, and ſignifies ſomething conſiderable. We ſhall know what it is, when we ſhall have ſeen the ſcope of all the Ceremony. For the preſent let us paſs to the words which the Lord uſes at the diſtribution of the conſecrated Signs.

CHAP. IX.

Upon thoſe words, Take, eat.

1. HItherto we have joyned the Bread and the Cup together in enquiry what is ſaid of them. henceforward we will ſeparate them, for fear of making the Chapters too long; and ſo keep only to the words of the Lord at the diſtribution of the conſecrated Bread, before we ſpeak of thoſe at the diſtribution of the Cup; unleſs it be, when the former have need of the latter for the better underſtanding of them. In the clear-

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ing both of the one and the other, we will divide this diſcourſe into ſeveral Chapters, for the eaſe of the Reader. This ſhall only treat of theſe two words, *Take, eat.*

2. When we preſent any thing to a man, and ſay, *Take*, it is underſtood, that he holds forth his hand, to take what is offered him. It is that, which all the world muſt allow, or give the lie to their own eyes, which behold a thouſand proofs of it every day. Jeſus Chriſt offers to his Diſciples the Bread, which he has converted into a ſacred ſign by thankſgivings offered up to God, and which he had juſt before broke. He ſayes to them, when he offers them this Bread, *Take.* If then we will not make the Lord Jeſus ſpeak out of the common road of mankind, and mean by his words, what never yet any underſtood, we muſt acknowledge, that thereby he commands his Diſciples to hold forth their hand, to receive the Sacrament

which he offered them. It is the natural meaning of the word in the (*a*) Greek, which in its first and purest sense, according to its usual construction, signifies, *to take and to receive with the hand.* Besides, it was the custom of the *Jews* to receive after this manner the bread that was offered them at their Ceremonies. He that did officiate, after he had taken the Bread, set before each of the Communicants the morsel that was designed for him, and *he*, as it is in the (*b*) Ritual, *took it with his own hand, and ate it.* In short, it was likewise the practise of all the primitive Christians, when they did receive this Sacrament, as Monsieur (*c*) *Larroque* has proved invincibly; they all received the Eucharist with the hand. And since the Institution of the Lord is

(*a*) Λαβέτε, *whence is derived* λαβή, *which signifies* a Handle, *and* παμπληθής, *one that takes with both hands.* (*b*) See *Buxtorf*, *ubi supra.* (*c*) *In his History of the Eucharist*, part. 1. c. 13.

so

ſo expreſs in that point, *take*, we ought not to look upon it as an indifferent Ceremony; it cannot be omitted without violation to his Inſtitution; and we ſhall ſee hereafter, that it is a circumſtance of great uſe to our Lord in this Myſtery. One had need be very idle to make a ſtop here at the objection of thoſe, that oppoſe to us ſuch as have never a hand. Let them know once for all, that the Ordinances of God, whoſe execution depend upon tht ſervice of the Body, obliges no man farther than he has members requiſite for the execution of what God commands.

3. The (a) Maſter of the Family in diſtributing the unleavened Bread, ſaid, *This is the Bread of affliction*, &c. *Let every one that is an hungred, come and eat of this bread of affliction.* Whereby he enjoyned every one to *eat* what he offered them. The Lord

(a) Buxtorf. *ubi ſupra.*

in the very ſame manner commands his Diſciples to eat the conſecrated Bread that he bid them to take. *Take, eat.*

4. It is a Maxime, whoſe uſe often occurs in the explication of the Lords Supper, that all which the Lord ſays in diſtributing one of the two Signs, (*a*) he either ſayes or always underſtands in the diſtribution of the other. Upon this ground the Church of *Rome* make no difficulty always of ſupplying in the Canon of the Maſs, ſpeaking of the conſecrated Bread, words that the Lord never ſaid, but at the diſtribution of the bleſſed Cup. It was only at the giving of the Cup that the Lord puts in a [for] at the beginning of what he ſayes concerning it; *For this is my blood.* The Church of *Rome* takes the priviledge from hence to add a [for] to what the Lord ſays of the Bread, when he

(*a*) *The Bread and the Wine.*

gave

gave it about, *For this is my Body.* Juſt ſo, what the Lord ſayes in giving the Cup, *Drink ye all of this*, gives them occaſion in the ſame Canon to uſe the like expreſſion at the diſtribution of the Bread, *eat ye all of this.* And I confeſs theſe words ought to be here, either in expreſs terms, or underſtood. For as the Bread and the Cup are both to one and the ſame end, the conſequence muſt be good from one to the other, as to the manner of their diſtribution. So that the Lord commands all his Diſciples that were there preſent, to *eat* the conſecrated Bread, that he had enjoyned them to take. As if he had ſaid to them, *eat* ye all of this ſo ſoon as ye have taken it.

5. That which the Lord appoints his Diſciples to eat, was in ſubſtance, Bread; but a Sacrament by virtue of the *Benediction* which Jeſus Chriſt had pronounced. It is one thing to *eat* it as Bread, and another thing to

eat it as a Sacrament. To *eat* it as Bread, is to put it into the mouth, to chew it with the teeth, to ſwallow it down into the ſtomach, where it digeſts: But to *eat* it as a Sacrament, is to act with our Soul, in reſpect of what it repreſents to us from the appointment of the Lord Jeſus, that which may bear ſome reſemblance with the bodily uſe of it, when we eat it as Bread; it is to receive with a lively faith all the Truths which it points out to us, to think upon them with great attention, to lay them up in our hearts, to be enlivened and nouriſhed by it after the manner as we ſhall tell you, when we have conſidered all that this Sacrament repreſents. It is manifeſt, that it is as a Sacrament, that the Lord commands it ſhould be eaten, becauſe this injunction follows the Benediction which he had pronounced. So then it is his will, that we eat with our bodily mouths, ſince it is in ſubſtance alwayes

wayes bread, and that without this eating, we ſhould find no myſtery; but chiefly he will have us eat it with our hearts by the mouth of Faith, in receiving and weighing well all the Truths, which it is the ſign of. This ought carefully to be remembred.

CHAP. X.

Containing certain general Reflections upon theſe words, [This is my Body, my Body broken for you.]

1. WE are come at laſt to theſe noted words, which have been the ſubject, or pretence at leaſt, of ſo many Volumes. The Church of *Rome*, as I have (*a*) told you, puts in the [for] which the Lord expreſſes at giving the Cup. And we are agreed, that it ought to be underſtood in that place. The Rule above (*b*)

(*a*) *In the foregoing Chap.* art. 4. (*b*) *Ibid.*

men-

mentioned requires, and the thing ſpeaks it ſelf. The Lord had juſt ſaid to his Apoſtles, at the giving them the *Holy Bread, Take, eat*; that is to ſay, according to the *Roman* Gloſs, *Eat ye all of this.* A Command ſo extraordinary, conſidering the Circumſtances they were under, failed not moſt certainly to ſtir up in their hearts this Queſtion, For what reaſon muſt we eat of this? It is, ſayes the L. Jeſus, to obviate this thought, becauſe *this is my Body, my Body broken for you.* By that, it is evident that theſe words are the reaſon of the command, which goes before them: and this reaſon amounts to thus much, that the Bread which he gave them, was no longer ordinary Bread, but *his Body broken for them,* in the ſenſe that we ſhall ſee by and by; that by conſequence, to eat, was not to eat ordinary Bread, which at that time (*a*)

(*a*) *Becauſe they had juſt ſupped.*

had

had been of no uſe to them; but to eat *his Body broken*, of which they ſtood in abſolute need, in order to be nouriſhed unto eternal life. So it is plain the Particle [for] is here naturally underſtood.

2. Theſe words ought not to be in the leaſt difficult to the Diſciples, after all that had paſſed before. They were in a myſterious day, in which the myſtical Language was moſt uſed. They had juſt performed one Sacrament, a Sacrament whoſe ſigns had been often called by the name of the things ſignified. They had juſt ended a meal, where they had ſupplied their Body with all neceſſary nouriſhment. They had no more need of eating, and the Jewiſh cuſtom forbid it for all that night, after once having diſpatched the Paſsover. In the midſt of all theſe circumſtances, the Lord takes bread, and of the ſame bread, that had juſt before ſerved for a ſign in another Sacrament,

crament, of the ſame Bread which in this other Sacrament, had been called by the name of the thing ſignified, he takes it, and conſecrates it with *Benedictions.* As he is wiſdom it ſelf, it is impoſſible but that the words he made uſe of in his benedictions, ſhould mark out what his intentions were. He had a deſign to inſtitute a Sacrament, and every Sacrament is a Sign; ſo then aſſoon as he had broke this Bread, after all, he ſays to them at the delivery of it, *Take, eat, this is my Body, my Body broken for you.* Really I cannot tell how they ought or could naturally receive any other impreſſion, but that the Lord declared to them thereby, of what this conſecrated Bread was the Sacrament and the Sign, to wit, of *his Body broken for them*; and that he ſpake to them in the ſame Style themſelves had ſpoken all that day, and that he had juſt before ſpoke to them at the Paſsover, that is, in ſuch a ſtyle as gives

gives to the Sign the name of the thing ſignified. It is manifeſt, this ſenſe occurred to them of it ſelf, they having all the reaſon in the world to look upon the Bread, which Jeſus commanded them to eat, as a Sign. So that there is not the leaſt ſhadow of difficulty in theſe ſacred Words. And it is a ſad thing, that ſo many Chriſtians ſhould ſtumble in ſo plain a way.

3. This ſhould be ſufficient to bring back into the right way all thoſe that are deceived. But to take away all ſcruple I will point out and demonſtrate to the eye, what is the true meaning of each of theſe Expreſſions, *This is my Body, my Body broken for you.* For which purpoſe, I ſet out three Chapters; one for the word [*this*,] the other for this expreſſion [*my Body broken for you*,] and the third for the word [*is*,] which joyns the *Body*, that is of a doubtful ſenſe with that which

is

is meant by the word [*This*]. I hope, when theſe three Particulars are well explained, no man will have any farther cauſe to doubt upon this matter.

CHAP. XI.

Upon the Word This.

1. IF we know not what is underſtood by the Word [*This*,] it is impoſſible we ſhould know, what the Lord means, when he ſayes, *This is my Body*, &c. But as good luck would have it, it is a word of ſo common uſage, that it cannot be hard to make all degrees of men underſtand it.

2. The proper and natural uſe of the word [*This*] is to direct, as with the finger, to the thing ſpoken of, to draw the eyes, or the hand, and the attention of the mind of thoſe that hear. Hence it is that it is called

called a (*a*) Demonſtrative. And all the world knows, that a thing ought to be preſent, when it is really to be offered to our ſight and other ſenſes. The word [*This*] as it is moſt properly taken, ſpeaks not but of a thing preſent. If the thing that we ſhew, by the adminiſtration of it, is perfectly known to them to whom we ſpeak, to ſhew it them by the word [*This*,] is to ſet it out as evidently, to make them conceive an *Idea* of it as diſtinct, as if we ſhould call them by their proper name. To ſhew a piece of Gold to a man that knows perfectly the Metal, is the ſame thing to make him underſtand it, as if you had ſaid, This which you ſee is Gold. Say to any one, when you preſent him with a Ring, This is my Heart which I give you. If he knows what a Ring is, he will as readily conceive, that what you

(*a*) *Pronomen demonſtrativum.*

ſhew

ſhew him by the word [*This*,] is a Ring; as if you had ſaid to him, This Ring which I preſent to you, is my Heart, *&c.* There can be no diſpute in it.

3. To know then truly, what the Lord intended by the word [*This*,] we need only know what it was, at that time, he could ſhew his Diſciples, as a thing at hand. For without queſtion, this muſt be it. Now let all the world without prejudice, and in the fear of God, decide the matter. The Lord Jeſus *takes Bread, after Supper he bleſſes this* Bread in bleſſing God: *he breaks* this Bread, after he had *bleſſed it*; *he gives* this Bread *to his Diſciples*; after *having broken it*; he commands them to *take* and to *eat* this bread, as he offers it to them; and to oblige them *to take* and *to eat* this Bread, he adds, *This is my body, my body broken for you.* Certainly one ought to wink very hard, not to ſee that what he ſhewed them

them as a thing preſent, by the word [*This,*] was exactly that which he offered to them, with a command to *take it*, and to *eat it*. On the other ſide, it is manifeſt, that what he ſo offered to them, was the Bread which he had *taken, bleſſed and broken*. It is then as clear as the Sun, that it was *this ſame Bread*, which he ſhewed them by the word [*This.*] So that the Diſciples knew perfectly well that it was Bread. Their eyes told them ſo: They had eaten of it; It was a thing they were as well acquainted with, as it was poſſible. And though the Lord had bleſſed it before their eyes, they knew by an infinite of precedents, that theſe Benedictions did not aboliſh the nature of the things he bleſſed, but only changed the uſe of them. In ſhort, the Church of (a) *Rome* it ſelf confeſſes,

(a) *The Church of* Rome *does not acknowledge* Tranſubſtantiation *but at the laſt moment of the pronuntiation of theſe words,* This is my Body.

that hitherto what the Lord offered to his Diſciples, was as yet Bread. But there happened nothing afterwards to incline the Diſciples to give the lie to their eyes, nor to make them miſtake a thing they ſo well knew and were acquainted with. It was therefore ſufficient, that the word [*this*] ſhewed them this Bread, to make them conceive a diſtinct notion of it. Whereby they as eaſily comprehended of what it was the Lord ſpoke to them; as if he had ſaid, *This Bread*, inſtead of ſaying, *This*. So, in ſaying to them, *This is my body*, was neither more nor leſs as to them, than if he had ſaid, *This bread which I have bleſſed and broken, which I offer to you, and which I command you to take and to eat, This Bread is my Body*, &c. It had been neceſſary to have uſed all this tedious repetition, without the help of the word [*this*]. For *this Bread* is not the *Body* of the Lord *broken*, but as it is *bleſſed*, *broken* and *given*, with a command

command that *they take*, and *that they eat it*. Wherefore this ought to have been clearly expreſſed at the firſt Communion. The word [*this*] does it as fully as could be wiſhed: For it points out the Bread in all its circumſtances. So that doubtleſs it is to ſave a very long repetition, that made the Lord take the conveniency of this one word.

4. But beſides that the thing ſpeaks it ſelf, the Lord was reſolved yet farther to guide us in this point. For after having made uſe of the word [*this*] in giving the Cup, *This is my Blood*, &c. juſt as he had made uſe of it in giving the Bread, he formally declares what was at the giving this ſecond Sign, the thing pointed out by the word [*this*,] adding, (*a*) *This Cup is the new Covenant*. Thus by declaring at the diſtribution of this ſecond ſign, that what he then direct-

(*a*) Luke 22, 20. 1 Cor. 11. 25.

ed to by the word [*this*,] was *this Cup*, which he preſented to his Diſciples: it is evident that he himſelf gives us all the reaſon in the world to conclude, that what he ſhewed by the ſame word in the *diſtribution* of the firſt, it was the Bread which he then preſented to them. *Paul*, his Apoſtle, an infallible interpreter, expreſly informs us of that very thing; For when he ſayes, (*a*) *The Bread which we break, is it not the Communion of the Body of Chriſt?* He diſcovers to us the true ſenſe of theſe words, *This is my body.* This is that we ſhall make out more clearly hereafter. According then to this Apoſtle, the [*this*] of the Lord ſignifies *the Bread which is broken* in the Holy Supper. But nothing can be more direct, than what again the ſame S. *Paul* ſayes in (*b*) another place; *So oft as ye ſhall eat of this*

(*a*) 1 Cor. 10. 16. (*b*) 1 Cor. 11. 26, 27, 28.

Bread,

Bread, ye ſhall ſhew forth the Lords death. Whoſoever ſhall eat of this Bread——unworthily, ſhall be guilty of the Body of the Lord; Let a man examine himſelf, and ſo let him eat of this bread, It is certain that the Lord will have them eat at his Holy Supper, which he ſhews and ſignifies by the word [*this.*] And what is it he will have them there eat? S. *Paul* proteſts in three ſeveral places, that it is *this Bread.* So that no farther doubt is to be made, without riſing up againſt the Apoſtle of God, but that it is *this Bread* which is meant by the [*this*] of the Lord Jeſus. I would intreat the Gentlemen of the Romiſh Commuuion, to examine the thing in cold blood, whether in conſcience that be not the natural ſenſe of S. *Pauls* words. And after all theſe demonſtrations ought we not to maintain that [*This is my Body,* &c.] ſignifies plainly, *This Bread,* &c. *is my Body,* &c? At leaſt it is manifeſt, that

the Fathers underſtood it ſo. *The Bread over which they give God thanks, is the Body of the Lord,* ſayes S. (*a*) *Irenæus.* And (*b*) *Tertullian, Chriſt calls the Bread his Body.* S. (*c*) *Cyprian, The Lord calls his Body the Bread which is made up of many Corns:* And S. (*d*) *Auguſtin, The Bread is the Body of Chriſt:* And (*e*) *Theodoret, when the Lord gave his Myſteries, he called the Bread his Body.* But there would be no end of paſſages of this kind. And the thing is ſo clear of it ſelf, that they which diſpute the moſt warmly in the caſe, cannot avoid the acknowledging, if they are not conſtantly fencing againſt the light of it. Thus *Bellarm.* (*f*) himſelf has let fall a word,

(*a*) 1 Cor. 11. 26, 27, 28. (*b*) Lib. 4. c. 34. *Quomodo conſtabit eis eum panem in quo gratiæ actæ ſunt, corpus eſſe Domini* (*c*) *Adverſus* Judæos. *cap.* 10. *Sic enim Chriſtus revelavit, panem corpus ſuum appellans.* (*d*) Ep. 63. & 79. *Dominum corpus ſuum panem vocat, de multorum granorum adunatione congeſtum.* (*e*) Serm. *ad* Inſ. *Panis eſt corpus Chriſti.* (*f*) Dial. 1.

though

though otherwiſe moſt againſt thoſe, that by [*this*] underſtand *this Bread. The Lord,* ſayes he, *took the* (*a*) *Bread in his hands, he bleſſed it, gave it to his Diſciples, and ſaid of the Bread, This is my Body, So then he took the Bread, he bleſſed the Bread, he gave the Bread, and he ſaid of the Bread, This is my Body.* But Monſieur (*b*) *Arnaud* does that on purpoſe, which *Bellarmine* did only out of inadvertency; and boldly avows that [*this*] in the Propoſition, *This is my Body*, ſignifies *the Bread.* Indeed he adds, *But underſtood confuſedly*, or, *That the conception which anſwers to the word*, this, *ſignifies the Bread, not diſtinctly, but confuſedly.* This *confuſion*, is a Fancy, which is ſufficiently confuted in the ſecond

(*a*) *Dominus accepit in manibus panem, eumque benedixit, & dedit Diſcipulis, & de eo ait*, Hoc eſt corpus meum. *Itaque panem accepit, panem benedixit, panem dedit, & de pane dixit*, Hoc eſt corpus meum, *lib* 3. de Euchariſt. *c.* 19. *p.* 557. Edit. *Pariſ.* ſump. *P. Billain.* 1620. (*b*) *Perpet. tom.* 2. *p.* 162, 163, 186, 187. *& alibi paſſim.*

aud third Paragraph of this Chapter, and no wayes hinders this conceſſion to be of ſome conſequence. To conclude this Chapter, it is manifeſt, we have ſeen undeniable proofs for it, on the one ſide, that the Lord by the word [*this*] directed his Apoſtles to the Bread, which he offered them; and on the other ſide, that the Apoſtles knew perfectly well, that what their Lord ſhewed them, was Bread. Whence it follows, that it was enough to ſhew it them, to make them apprehend moſt diſtinctly what was pointed out to them by the word [*this*;] and that when he ſaid to them, *This is my Body*, it was all one, as if he had ſaid, *This Bread*, &c. *is my Body*.

CHAP.

CHAP. XII.

Upon theſe words, my Body, my Body broken for you.

1. THe Body of Jeſus Chriſt alwayes ſignifies in the Holy Scripture, one of theſe two things, either his (*a*) Church, or that part of his humane nature, which is made up of bone, and of fleſh, of ſinews, muſcles, arteries, veins, *&c.* perceivable to the eye and other ſenſes. There is no doubt, but that when Jeſus Chriſt ſayes of *this Bread, This is my Body*, by *his Body*, he means not the Church: For he adds, *my body broken for you.* Which cannot be ſaid of the Church. So that he muſt thereby underſtand, that part part of his humane nature, which I juſt now ſpoke of; and in truth it is that which

(*a*) 1 Cor. 12. 27. Eph. 1. 23. & 4. 12, 16. & 5. 23, 30.

pro-

properly is called the *Body*.

2. But there is this chiefly to be obſerved in Scripture concerning the Body of our Lord in particular, that when it ſpeaks to us of it, it is alwayes as of a dead body; it alwayes ſignifies, by *the body of Jeſus Chriſt*, his body *dead and ſacrificed*; unleſs it adds ſome particular to warn us, that it ſpeaks of it in another condition; which is but once in the whole Scripture, in that bleſſed paſſage of S. *Paul* to the (*a*) *Philippians*; *Jeſus Chriſt ſhall change our vile body, that it may be faſhioned like unto his glorious body.* Where the Title of *glorious*; makes it impoſſible in that place to underſtand our Lords *Body* as dead. But except this one place, where the caution is ſo direct and plain, it ought to be underſtood every where elſe in Scripture the other way; the whole Scripture, this one place excepted,

(*a*) Chap. 3. 21.

which

which carries its interpretation with it, ſpeaking of it to us ever under this capacity. To be ſatisfied in this point, we need but ſurvey the ſeveral paſſages, where the Body of our Lord is ſpoken of. It is plain in theſe Texts of S. *Matthew*, S. *Luke*, and S. *John*, (*a*) *Joſeph of Arimathea came to Pilate, and begged the body of Jeſus. The* (*b*) *women that were come with him out of Galilee, following Joſeph, obſerved the Sepulchre, and how the body of Jeſus was laid.* (*d*) *When they entred into the Sepulchre, they found not the body of the Lord Jeſus.* (*e*) *Not finding his body, they came, and ſaid, they had ſeen a viſion of Angels.* (*f*) *They took the body of Jeſus, and wrapped it in linnen with ſweet Spices, as is the Jewiſh way of burying. Mary ſaw two Angels ſit-*

(*a*) Mat. 27 58. *To which anſwers* Mark 15. 43. Luke 23. 52. & John 19. 38. (*b*) Luke 23. 55. (*c*) Luke 24. 3. (*d*) Luke 24 23. (*e*) John 19 40. Mat. Joſeph *took the Body*, &c. (*f*) John 20. 12.

ting,

ting, the one at the head, and the other at the feet, where the body of Jeſus had lain. Theſe paſſages are not in the leaſt obſcure. And when the Lord ſpeaks concerning the perſon that came to pour the precious ointment upon him, (*a*) *She has annointed my body beforehand for the grave*; it is clear he would have us underſtand *his body* as dead: For he repreſents it to us as a body to be embalmed for burying, according to the practice of the *Jews*, which ſurely was never done till after death. When he ſayes in S. *Luke*, (*b*) *Where the body is, there will the Eagles be gathered together*; It is certain he ſpeaks there of his own body, as dead. For beſides that, what he ſayes of Eagles, plainly ſhews his meaning. (*b*) S. *Matthew* tells us it in expreſs terms, relating the ſame paſſage thus, *Where the dead body* (or the

(*a*) Mark 14. 8. *parallel to that of* Mat. 26. 12. (*b*) chap. 17. 37. (*c*) 24. 28.

carkaſs)

carkaſs) is, there will the Eagles be gathered together. When the Evangeliſt S. *John* (*a*) warns his Readers, that when the Lord ſaid, *Pull down this Temple, and in three dayes I will raiſe it up again*, he ſpoke of the Temple of his Body; it is plain, he conſidered the Lord's body as a ruined Temple to be raiſed up again; as a body laid in the grave, to be raiſed up again in glory. When (*b*) S. *Paul* ſayes in his Epiſtle to the *Romans*, (*c*) *Ye are dead to the Law by the body of Chriſt*; it is plain, that he ſpeaks of the body of Chriſt, as dead and ſacrificed. For it is only in that condition, if we ſpeak properly, that this ſacred body has delivered us from the bondage of the Law. When the ſame Apoſtle ſayes to the *Coloſſians*, (*d*) that the Lord *has reconciled us in the body of his fleſh by death*; this laſt

(*a*) Chap. 2. v. 21. (*b*) Rom. 7. 4. (*c*) Inſtead of ſaying, *The Law is dead, as to you, by the Body of Chriſt.* For it is a tranſpoſition of words, that makes a Figure often uſed by the Holy Writers, which the *Greeks* call *Hypallage*. (*d*) Col. 1. 22.

word, *by death*, ſhews clearly, that by the *body of his fleſh*, the Apoſtle means the body of the Lord offered in ſacrifice to reconcile us to God; and his meaning is, that our reconciliation is procured this way, that is, that the body of Chriſt, which for this purpoſe was made like unto our mortal bodies in all particulars, was delivered to death. When the Author of the Epiſtle to the *Hebrews*, after having ſaid, (*a*) *It is impoſſible that the blood of Bulls and of Goats ſhould take away ſins*, repreſents to us Chriſt ſaying to God, (*b*) *Sacrifice and burnt offering thou wouldeſt not, but a body haſt thou prepared me*; it is evident, by the oppoſition the Lord there makes betwixt his *body*, and the Legal Sacrifices, that he underſtands his body, as it is the Sacrifice for mankind, as the offering which alone could take away ſin, which alone could make

(*a*) Heb. 10. 4. (*b*) verſ. 5.

atonement

atonement with God. But we know according to the Goſpel, the body of Jeſus Chriſt is not this offering, but in regard of his death. And moſt certainly in the ſame ſenſe it is, that the ſame Apoſtle underſtands this precious body, when he aſſures us (*a*) *That we are ſanctified by the oblation of Chriſt's body only once offered.* To conclude, for this is the laſt paſſage in Scripture, where the body of our Lord is mentioned; when S. *Peter* ſayes, that (*b*) *Jeſus Chriſt bore our ſins in his body upon the Tree*, nothing can be plainer, than that he means this *body*, as dead and crucified. So then the Scripture never ſpeaks of the body of the Lord in any other condition. For we ought not to make account here of that paſſage to the *Philippians*, which, beſides that it is alone, carries an exception with it, that gives it a diſtinct mark from all

(*a*) Heb. 10. 10. (*b*) 1 Pet. 2. 24.

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the reſt. And therefore unleſs we do ſuppoſe that the Lord ſpeaks in the *Holy Communion* quite otherwiſe than what he has done in all the reſt of the Scripture; we muſt acknowledge, that, ſince his body ſignifies every where elſe his *body* as dead, when he ſayes to his Diſciples, *This*, or *this bread is my body*, it is exactly as if he had ſaid, *This bread is my dead body.* This reaſoning is plain and eaſily deduced from the perpetual ſtyle of Scripture. But here is another which all the Sophiſtry in the world can neither obſcure the ſenſe, nor evade the force of.

3. When we are made to conſider *a body*, as ſeparated from its blood, we are at the ſame time obliged to look upon it as dead: For a body that is ſeparated from its blood, cannot live. And we are then made to look upon a body as ſeparated from its blood, when they are propoſed to us, the one and the other apart, as two things

things actually distinct. Besides that this Truth sufficiently maintains it self, it has over & above, the practised authority of Scripture to justifie it. So in these passages of *Leviticus*, and the Epistle to the *Hebrews*. (*a*) *The Priest shall powr out the blood of the peace-offerings; but the flesh shall be eaten upon the day that it is offered.* (*b*) *Aaron poured out the blood of the Calf at the foot of the Altar, but he burnt not the flesh in the fire.* (*c*) *The bodies of those Beasts whose blood is brought into the Sanctuary by the High Priest, are burnt without the Camp.*

In these passages, the Body, or the flesh, and the blood of these Beasts, being propounded to us severally, as things really distinct, this distinction shews, that we ought to consider this *Body* as separated from this *Blood*; and for that very reason, it intimates

(*a*) Lev. 7. 14, 15. (*b*) Lev. 9. 9, 11. (*c*) Heb. 13. 11.

that this body is a dead body, that this fleſh is dead fleſh. This is beyond diſpute; becauſe it has experience on its ſide. If then I ſhew, that the Lord puts here the like diſtinction betwixt his body and his blood, and that he offers them to our conſideration each by it ſelf, as ſeparated the one from the other; we muſt either renunce the cleareſt light of Reaſon and Scripture, or acknowledge that then alſo he ſpeaks of his body, as dead. Every thing ſhews that that this is the Lords meaning. 1. He there ſpeaks of his body apart, and of his blood apart, laying them before us as two diſtinct and ſeparate things: *This is my body, this is my blood*, ſayes he, as if he ſhould ſhew us his body on one ſide, and his blood on the other; his body void of its blood, and his blood drawn from his body.

2. The very diſtinction with which he diſtributes the Bread and the Wine, the ſigns of his Body and of

of his blood, is a manifeſt proof, that his deſign is, that we ſhould here look upon his body and his blood as two things ſeparated. For he ſeparately diſtributes them; the bread, which is the ſign of his Body, by it ſelf; and the Cup, which is the ſign of his Blood, likewiſe by it ſelf. A certain mark, that he would not have us look upon his Body and Blood, as united, in this ſacred Ceremony. Otherwiſe, the ſigns would deceive us; becauſe they exhibit to us theſe things as ſeparate: And ſurely we cannot charge the Signs with a cheat, without condemning the Lord of Life at the ſame time, who appointed them. To this I add the breaking of the bread, which, I ſhewed you, made part of the Myſtery. For it ſignifies nothing, if it does not ſignifie, that the *Body*, which is offered to us by this *broken* bread, is offered to us as it ſelf broken; and we know, it was no otherwiſe broken, than by the ſepa-

ration which was made of the blood from it upon the Croſs.

4. I think here is enough to perſwade all reaſonable men, that the Lord meant his Body as ſeparate from his Blood in the Holy Communion, and by conſequence we are tied to conſider it as dead, that the diſcourſe is about his *Body dead*. But that is not all our Lord has done. And if they of the Church of *Rome* fancy they ſee any thing in theſe words, *This is my Body*, that may ſeem to favour their opinion of the Real Preſence and Tranſubſtantiation; it proceeds only from this, that not having conſidered that the word *this* did moſt plainly point out the bread to the Diſciples; and that by the *Body* of Chriſt, we ought to underſtand his *Body dead*; they make the Lord break off in the midſt of a Propoſition. Not to want a pretence for ſo ſtrange an opinion, they cut the Lord off in the midſt of what he had to ſay to his Diſciples,

Diſciples; they leave out the latter part of the period, though it be as eſſential as the former; they pull in pieces that which our Lord intended for one Propoſition; for they ſtop at, *This is my body, this is my blood*; as if the Lord had ſtopt there: whereas indeed he ſaid all together, when he gave the bread, *This is my body, my body given or broken for you*: when he gave the Cup, *This is my blood, the blood of the New Covenant, the blood ſhed for many for the remiſſion of ſins; this Cup is the new Covenant in my blood, my blood ſhed for you.* Can we poſſibly avoid deceiving our ſelves, if we thus break off part of the diſcourſe of him that ſpeaks? And is it not beyond diſpute, that this way of proceeding muſt be a perpetual means of errour? I would only intreat our adverſaries to hear the Lord out; and I am much miſtaken, if, after that, they find the leaſt ground to miſtruſt

a Tranſubſtantiation, in what he ſayes.

5. The Lord never ſaid ſimply, *This is my body*, but *this is my body, my body given* or *broken for you.* That is to ſay, he has plainly declared to us, that the bread of the Communion is his body, not living, but dead in our ſtead. For it is uſual in Scripture to uſe the word [*give*] or (*a*) [*deliver*] to ſignifie the paſſion of our Lord. It is often ſaid that (*b*) he was given, or that he gave himſelf, in ſtead of ſaying, that he was given to death, that he gave himſelf to die. Thus we muſt underſtand that excellent paſſage, (*c*) *God ſo loved the world, that he gave his only begotten Son, to the end, that whoſoever believes in him, ſhould not periſh, but have everlaſting life.* Which S. *Paul* thus explains in his E-

(*a*) *To give and to deliver*, in the Original come from the ſame word, and have the ſame ſignification. (*b*) or what is the ſame thing, *That he was delivered*, or, *that he delivered himſelf*. (*c*) John 3. 16.

piſtle

piſtle to the *Romans*, (*a*) *God commends his love towards us, in that while we were yet ſinners, Chriſt died for us.* The ſame Apoſtle in the ſame Epiſtle ſpeaks thus to the ſame purpoſe, (*b*) *Jeſus Chriſt* WAS DELIVERED FOR OUR OFFENCES. Whereby it plainly appears that the death of our Lord is meant in this ſtile and manner of ſpeaking. I do not pretend to quote all the paſſages (*c*) of this kind, they are too many. It is ſaid in the Epiſtle to the *Galatians*, (*d*) that Jeſus Chriſt *gave himſelf for our ſins*, to (*e*) *Timothy, that he gave himſelf a ranſom for all*; and to (*f*) *Titus*, that *he gave himſelf for us, that he might redeem us from all iniquity.* In all theſe Texts, *to give* and *to deliver* Jeſus Chriſt, is to give or deliver him to death. I ſuppoſe no man can doubt it. And it is but reaſon that the ſenſe of what

(*a*) chap. 5. 8. (*b*) ch. 4. 25. (*c*) As 1 Cor. 11. 23. Gal. 2. 20. Eph. 5. 2, &c. (*d*) Gal. 1. 4. (*e*) 1 Tim. 2. 6. (*f*) Tit. 2. 14.

Jeſus Chriſt promiſes elſewhere in the ſame words, ſhould be expounded by the uſual ſtile of the Holy Ghoſt. Thus ſpeaking of *his fleſh*, that he (*a*) *would give it for the life of the world*, the true ſenſe of theſe words is, that he would *deliver his fleſh to death to be to mankind a fountain of eternal life*. After which, we need not doubt, but that this expreſſion of Jeſus Chriſt, *My Body given for you*, ſignifies, *My Body delivered to death* in your ſtead, to ſave you, to free you from that death you deſerved, to redeem you from your ſins. For this word [*for you*] ſignifies (*b*) all this, when the Scripture uſes it to expreſs to us the fruit, that accrues to us by the death of the Saviour of the world.

6. But the Holy Ghoſt was willing here himſelf to explain this to us.

(*a*) John 6. 51. (*b*) *See* Rom. 5. 8. & 8. 31. 2 Cor. 5. 14. Gal. 2. 20. Eph. 5. 25. 1 Pet. 2. 21, *&c.*

For

For what one of his Inſtruments relates to us in this manner, *This is my body, my body given for you*; the other tells us in theſe terms, *This is my body, my body broken for you.* An infallible evidence, that by the expreſs information of the Holy Ghoſt, *my body given*, and *my body broken*, ſignifie one and the ſame thing. (*a*) It is moſt aſſuredly of his body, that the Lord declares, that it is broken. For his expreſſion is evidently to that purpoſe. And it is certain, he ſpeaks of a real breaking of his body. This word, *for you, my body broken for you*, puts it beyond all queſtion: For it ſignifies, *for your redemption.* What the Lord ſayes of his blood, when he gives the Cup, makes it manifeſt.

(*a*) *This Obſervation and all the Diſcourſe that follows upon it, were needleſs, did they not riſe upon the word* [broken] *as if it were applied properly to the Bread and not to the Body of Chriſt, but by a Metaphor.* Monſieur *Arnaud.* Perpet. t. 2. l. 2. c. 5. p. 222, 223.

This

This is my blood, the blood of the new Covenant; the blood ſhed for many, for the remiſſion of ſins; this cup is the new Covenant in my blood, my blood ſhed for you. This word, *for the remiſſion of ſins*, ſhews in what ſenſe we ought to underſtand, that it is *for us*, that the blood of the Lord was poured out. Wherefore it explains likewiſe in what ſenſe we ſhould underſtand that it is *for us* that his body was *broken*. For without diſpute, his body was broken for us in the ſame ſenſe as his blood was ſhed for us. But his blood was ſhed for us *for the remiſſion of ſins*, that is, to redeem us from that eternal torment, which we had deſerved through our ſins. Therefore after the ſame manner his body was *broken for us, for the remiſſion of ſins*. So that it is obvious, that the *breaking* here ſpoke of, is our redemption. And our redemption is no where to be found, but in the death of Jeſus Chriſt. The Goſpel every where aſſures

assures us of that. By consequence, the breaking of his body, which is the thing spoken of, is a breaking performed at his death. And it was in very good earnest that his body was broken for us upon this occasion. I confess, that (*a*) *not one of his bones were broken, that the Scripture might be fulfilled:* And that we may perceive even to the least circumstance, that this Saviour was the Truth of what the Paschal Lamb had been the Figure. But in the first place his body was broken withgrief. The (*b*) Learned of the other Communion agree both to the reasonableness of the expression, and the truth of the

(*a*) John 19. 36. *Compared with* Exod. 12. 46. & Num. 9. 12. (*b*) *Vasq.* disp. 199 c. 3. *Vox Græca* κλώμενον *sicut & Latina, fractum accipi possunt in ea significatione, nempe, ut de eo dicantur, qui licet nullum vulnus aut sectionem in se recipiat, ipsâ tamen molestiâ & labore afflictus, frangi dicatur, sicut* Cic. *pro* Sylla, *calamitate fractus*; & Horat. *Sermo.* multo jam fractus membra labore. *Sic igitur cum corpus Christi,* &c.

thing.

thing. Beſides, it is certain, that at the death of our Lord, there happened in many parts of his body, that which they call *a ſolution of continuity*; and by conſequence, a true laceration or breaking. For, not to ſpeak of the crown of thorns, nor of the injuries they did to his head; his hands and his feet were pierced with nails, his ſide opened with a Lance, and thereby all his blood let out of his veins; and all thoſe ties that kept body and ſoul together, were entirely broken. This is enough to attribute a breaking to his body. Neither can it be made out any other way, than by the ſuffering of Jeſus upon the Croſs, how the Propheſie of *Iſaiah* was accompliſhed, (*a*) *He was wounded for our tranſgreſſions, and bruiſed* or broken *for our iniquities.* So then, theſe two truths are equally clear and certain: that the body of

(*a*) Iſa. 53. 5.

our

our Lord was really broken at his death, though *not one of his bones were broken*; and that it was only at his death, that he was really *broken for us*. After this, a man muſt be opinionated above meaſure, not to acknowledge, that, when he ſayes to the Diſciples, in giving the bread of his Holy Supper, *this is my body, my body broken for you*, it is the ſame thing preciſely, as if he had ſaid, *This conſecrated bread is my body, not my living body, but my body dead, to redeem you from your ſins*: For all this makes up but one and the ſame Propoſition; and this repetition, *my body, my body broken for you*, is a manifeſt notice of the condition he underſtands his body to be in, when he ſayes, *this is my body*. It is juſt as if he ſhould ſay, Be not deceived, it is my body, not whole, but broken; not living, but dead; not ſimply conſidered in it ſelf, but ſacrificed in your ſtead. And truly I think they muſt be very ſtupid,

pid; that cannot perceive at first sight this to be the natural force of the words; nor can they have any other design, than to strive for victory, without the least regard had to the truth, that will not submit to so irresistable proofs; to the constant Style of Scripture, to the separation the Lord marks out to us of his body and blood, to the mysterious breaking of bread, and to the express declaration of the Son of God.

7. Again, we make out the same Truth by the analogy of Faith. For the body of the Lord is here offered to us as the nourishment of our souls to life eternal. The (*a*) Council of *Trent* is of that opinion. Now to nourish us to life eternal, we must be secured from that eternal death

(*a*) *Concil.* Trid. *Sess.* 13. *c.* 2. *Sumi voluit Sacramentum hoc tanquam spiritualem animarum cibum, quo alantur & confortentur viventes vitâ illius*, &c.

our

our ſins have deſerved, and obtain the Holy Ghoſt; as well for our ſanctification and comfort, as for our riſing again in glory. But beſides the death of the Son of God, who is a Sacrifice of boundleſs merit, there is not any thing can exempt us from eternal death, and procure for us the Holy Ghoſt. It is the Soveraign Doctrine of the Goſpel. So that there is really nothing beſides the death of the Son of God, that can be the nouriſhment of our Souls to life eternal; and by conſequence, ſince the body of our Lord Jeſus Chriſt is offered to us in the Lords Supper, as being this nouriſhment; it is of abſolute neceſſity, that it be there offered to us, not as living, but dead.

CHAP.

CHAP. XIII.

Upon the Word, Is.

1. I Do not undertake to particularize here upon all the different uſes of the Word [*is*] in common ſpeech; nor to make a Rhetorick-Lecture upon the natural and moſt proper ſignification, and likewiſe upon that which is figurative: It needs not. I have demonſtrated that by the word [*this*] the Lord ſhewed to his Diſciples the bread that he had bleſt and broken, that he offered to them, and of which he told them, *Take, eat*, &c. and that in ſhewing them ſo clearly this bread which he had provided for them, he poſſeſſed them as diſtinctly with the conception of it; as if he had ſaid in plain terms, This bread which I have bleſt and broken, *&c.* I have proved as ſtrongly afterwards, that by *his body*, the Lord intended his body

body dead and ſacrificed for our redemption. So that all a Chriſtian has to enquire after, is, in what ſenſe Jeſus Chriſt, being alive, could ſay of a thing that was dead, *This is my Body dead and ſacrificed for your ſalvation.*

2. Never was there a queſtion put eaſier to be reſolved, provided the natural acceptation of mankind be not (*a*) affectedly rejected for a forced and unheard of expoſition. For firſt, a man had need only have his eyes in his head, and a little common ſenſe to reſolve himſelf, that what is bread, cannot without a figure, be the body of our Lord. Indeed that the bread ſhould be without a figure, the body of our Lord, it muſt be poſſible that bread and the

(*a*) *As they do to excuſe themſelves, who make a change in the ſignification of the Word* [this] *as the Lord pronounces theſe words.* This is my Body, *pretending that in the beginning of the Propoſition, it ſignifies* the Bread, *and at the end* the very Body *of our Lord.*

body of the Lord may be but one and the ſame thing. If they be two different things, it implies a contradiction, that one ſhould be the other, that this bread ſhould be this body properly, and without a figure; for this were to ſay, they were, and they were not two different things at the ſame time. They could never be two different things, but one only and the ſame thing, if one were the other properly and without a figure. And yet they muſt be two different things, foraſmuch as the one is bread, and the other the body of our Lord; there being an infinite difference between theſe two ſubſtances, that of bread, and the body of a man. Therefore as it is impoſſible that theſe two ſubſtances ſhould be but one; it is certain that no man can ſay without a contradiction, that what is bread, is yet properly and without a figure the body of Jeſus Chriſt; that is, that Jeſus Chriſt did mean to ſignifie,

ſie, that what he offered to his Diſciples, was properly and ſubſtantially his body.

3. But that is not all, we are not only to know, in what ſenſe that which is bread, can be the body of our Lord; but in what ſenſe it may be the body of our Lord dead and ſacrificed, at a time when the Lord is not dead. This is that which ought carefully to be conſidered of all Chriſtians, that ſincerely love the Truth. For this one point clearly decides the main queſtion between the Church of *Rome* and us. By the Grace of God we acknowledge both the one and the other, that God can do what he pleaſes, and ſo is omnipotent. But if we conceive aright, we likewiſe acknowledge, that it is impoſſible God ſhould will to do that which implies a contradiction; becauſe whatever implies a contradiction, is not a thing, but an abſurdity. Thus, whatever implies a contradiction, is

purely and abſolutely impoſſible; not in any derogation to God's omnipotence, only that God who cannot lie, cannot do any thing that implies a contradiction. We have examples for it in Scripture. Which though it every where ſets forth this omnipotence, yet does it affirm, that God cannot (*a*) deny himſelf; and that (*b*) it is impoſſible for God to lie. But whence comes it, that God can do neither of theſe things, being Almighty? It is becauſe it implies a contradiction, that God ſhould be God, and yet deny himſelf; that God ſhould be God, and yet lie: For it implies a contradiction, that he ſhould love himſelf ſo perfectly as he ought to do, being God, and yet that he ſhould deny himſelf: that God ſhould be the Truth, as neceſſarily he is, as he is God; and yet that he ſhould lie. The truth is, it

(*a*) 2 Tim. 2. 13. (*b*) Heb. 6. 18.

would

would follow from thence, that he were, and were not God: Which being ſo palpable a contradiction, it muſt needs be an abſurdity, and abſolutely impoſſible. Hence we may conclude, that it is an invincible proof, that a thing neither is, nor can be, when once it appears to imply a contradiction. If then I make it out, that it implies a contradiction, that Bread or any thing elſe ſhould be properly and without a figure the dead body of our Lord, when our Lord is not dead; I hope all the world will allow, that a literal ſenſe here, is a moſt groſs abſurdity, wholy impoſſible. So that nothing can be more plain; the thing here ſpeaks it ſelf: For is it not clear, that it implies a contradiction that the ſame thing ſhould be, and not be at the ſame time? But it is manifeſt, the ſame thing would, and would not be at the ſame time, if it were properly and without a figure the dead body of Jeſus Chriſt,

when Jeſus Chriſt is not dead. For his body ſhould, and ſhould not be dead at the ſame time, in the very ſame moment. It is Jeſus Chriſt living, that ſayes of the Bread which he gives, *This is my Body, my Body broken for you*; ſo that it is impoſſible theſe words ſhould be true in the literal ſenſe, ſince it is notorious that ſuch a ſenſe implies a contradiction. Ought not all Chriſtians after this, for ever to renounce this literal ſenſe, whereby it excludes it ſelf from it ſelf? We ought not truly henceforward to mention it any more, nor to think of it upon any pretence whatever, if we love the Son of God, and are jealous for his glory. For this ſenſe deveſts his words of their truth, and reduces them to the groſſeſt abſurdity. It is therefore neceſſary to have recourſe to the figurative ſenſe. The intereſt of our Lord and our God conſtrains us to it. Not to do it, after theſe conſiderations, were to betray

tray his Glory, and abandon his Truth. See then the plain and neceſſary reſult from the force of the expreſſion of our Lord upon this occaſion. It is as clear as the day, that by the force of his expreſſions, he forces his Diſciples to have recourſe to a Figure.

4. We have no more to do then, but to ſee by what figure of ſpeech Jeſus Chriſt, being alive, could ſay of the Bread, which he gave to the Apoſtles, *This is my body, dead for your ſalvation*: For there are divers Figures, by which we may ſay of a thing, that it is ſomething elſe, though ſubſtantially and in the literal propriety of ſpeaking, it be not ſo. I do not intend to ſet down all that the Rhetoricians tell us concerning this. Let it ſuffice, that we know that theſe manner of figurative expreſſions may be reduced to one of theſe three heads; either to that

(*a*) Figure, which gives a thing the name of another thing, whoſe principal qualities it has; as when one ſayes, *This man is a Lion*: or to that (*b*) Figure, which gives to the cauſe the name of the effect; as when they ſay, *Our Saviour is the Reſurrection and the Life:* Or elſe to that Figure, which gives to the Sign the name of the thing ſignified; as when it is ſaid, *The ſeven Candleſticks are the ſeven Churches.* Whatever is called by the name of ſomething elſe, either in the Word of God, or elſewhere, may be reduced to one of theſe three Figures. Now it is evident, that Bread can never have the moſt conſiderable qualities of the dead and broken body of our Lord: For thoſe qualities are to be the Sacrifice which reconciles us to God, which delivers us from Hell, and which obtains for

(*a*) *This Figure comprehends all that relates to a Metaphor.* (*b*) *The Rhetoricians give this and the following Figure one and the ſame name of* Metonymy.

us

us eternal life. Therefore ſince this cannot ſuit with the Bread, it follows, that when the Lord ſays of the bread, *This is my body, my body broken for you*, it cannot be underſtood in that Figure, which gives to one thing the name of another, whoſe moſt conſiderable qualities it is endued with. It is likewiſe clear, that Bread can never be in any good conſtruction, the cauſe of our Lord s being ſacrificed for our ſalvation. I think I need not go about to prove ſo obvious a Truth. So then, theſe words, *This is my body*, &c. cannot be true in the ſenſe of that Figure, which gives to the Cauſe the name of the Effect. Therefore either the word of our Lord can admit of no ſenſe, which cannot be ſaid without blaſphemy; or elſe it muſt be taken in that Figure which gives to the Sign the name of the thing ſignified. For this is the only one that remains, by which we can juſtly ſay of the Bread of the Euchariſt, that it

is

is the dead body of Jeſus Chriſt, at a time when Jeſus Chriſt is not dead. But if we are thus forced of neceſſity to take the words of our Lord in the ſenſe of this laſt Figure, we need but open our eyes to ſee, that nothing is more poſſible or reaſonable than this ſenſe, upon the preſent occaſion. Surely this ſenſe is very poſſible, if it may be, that the Bread which Jeſus has bleſſed, broken and given, with command that they take it, and eat it, may be the ſign of his Body broken and offered up for our redemption; and it is very reaſonable, if in effect we find this Bread to be the ſign of his bleſſed Body. The proof of this, is as eaſie, as important for the deciſion of this noted Controverſie.

5. It is S. (*a*) *Auſtin*'s obſervation, *One thing that ſignifies another, is*

(*a*) *Auguſt in* Levit. l. 3. quæſt 57. *Solet res quæ ſignificat, ejus rei nomine quam ſignificat, nuncupari.*

commonly

commonly called by the name of that which it ſignifies. Indeed nothing is more uſual in the ſpeech of men, than to call the Signs and the Figures by the name of the things themſelves, which are repreſented by thoſe ſigns. There is no end of Examples. It is the conſtant expreſſion, if you would ſhew a Picture; *This is the King, that is the Queen*; if you would ſhew a Medal, *This is a* Julius Cæſar, *this is a* Domitian; if you would ſhew a Geographical Map, *This is* France, *this is* England. And they of the Church of *Rome*, every hour of the day call, *a Virgin*, *a Magdalen*, *a S. Francis*, the Images or Statues that repreſent thoſe perſons. Every body underſtands this Language at firſt hearing. There is no man but apprehends with all the eaſe imaginable, that the meaning is, that theſe things are the ſigns & figures of them, by whoſe names they are called. And as this is an ordinary Figure in the ordi-

ordinary conversation of men, so is it not less in the Divine style. *The seven fat Kine are seven years; and the seven full ears of Corn are seven years*, sayes (*a*) *Joseph* to *Pharaoh*, when he expounded to him the Vision that he had in a Dream. *These Bones are the whole House of* Israel, sayes (*b*) God to one of his Prophets, as he shewed him a Field covered with dead mens bones, which represented the sad condition of this ancient people, during the time of their Captivity. *Thou art the Head of Gold*, sayes (*c*) *Daniel* to the (*d*) King of *Babylon*, when he unfolded to him the meaning of that prodigious Statue in the Dream which he had (*e*) forgot. When he interpreted to him another Dream, he said (*f*) to him in the same

(*a*) Gen. 41. 26. (*b*) Ezek. 37. 11. (*c*) Dan. 2. 38. (*d*) *Nabucodonosor*. (*e*) Monsieur *Arnaut*, *Perpet* tom. 2. l. 1. c. 12. p. 106. *sayes, that* Nabucodonosor *had proposed this Dream to* Daniel: *but sure he forgot himself*. (*f*) Dan. 4 20, 21, 22.

manner.

manner. *The Tree which thou haſt ſeen*, &c. *is thou, O King.* The Angel makes uſe of the ſame Figure, when he interprets to *Daniel* two Viſions, that this Prophet had had, the one, of four Beaſts, and the other of a Ram and a He-goat (*a*). *The four great Beaſts*, ſayes he, *are four Kings. The fourth Beaſt is the fourth Kingdom. The ten Horns are ten Kings, that ſhall riſe out of that Kingdom.* (*b*) *The Ram which thou haſt ſeen——are the Kings of the Medes and Perſians. And this rough Goat is the King of Javan* (or *Grecia.*) *The great Horn that is between his eyes, is the firſt King.* Except in this place where the Angel ſayes, *The fourth Beaſt is the fourth Kingdom*, the word [*is*] or [*are*] cannot be found in the Original of any of all theſe paſſages. It is only thus, *The ſeven fat heifers ſeven years; theſe Bones all the houſe of Iſrael; this rough*

(*a*) Dan. 7. 17, 23, 24. (*b*) chap. 8. 20, 21.

Goat,

Goat, the King of Javan, or *Grecia*; *the great horn*, —— *the first King*. But the Learned of both Communions, agree, that it is the just construction of the holy Language, that these (*a*) words should be understood. The Hebrew word [*hú*] which is there, and which signifies [*likewise*] is an evident demonstration to all that understand that Language. This word is put every where to supply the word [*is.*] Instead of saying, *Such a thing, is that*, the *Hebrews* say, *Such a thing, likewise that.* Besides, the * *Septuagint* Translation guides us in this particular, and we may relie upon it. The Translators were *Jews*, they lived while yet the Hebrew Tongue was spoken; no doubt they understood their own

(*a*) *is, are.* * *Thus they call the Translation of those famous Interpreters of the Old Testament out of* Hebrew *into* Greek, *at the time that* Ptolomee *the son of* Lagus, *and his* Philadelph *reigned together in* Egypt.

Tongue,

Tongue, conſidering the choice that was made of them for this famous Tranſlation, which has been, under God, a means of the *Gentiles* converſion. Now if they omit the word [*is*] or [*are*] in any of theſe paſſages, to be ſure they expreſs it in others; as for example, *The great horn* (*a*) *is the firſt King: The ſeven fat heifers* (*b*) *are ſeven years*, &c. In which they were followed, and reaſon good, by all other Interpreters; by the Author of the Vulgar Edition, by S. *Auſtin*, and by all the Fathers. But to give you a more authentick and ſacred authority than all that have gone before; the Holy Ghoſt never fails in the Greek of the New Teſtament, to uſe this word [*is*] or [*are*] upon all occaſions of this nature. *The field is the world; the good ſeed are the Children of the Kingdom;*

(*a*) Ἐστὶν ὁ βασιλεὺς ὁ πρῶτος. (*b*) ἑπτὰ ἔτη ἐσίν.

the

the tares are the Children of the wicked one; the enemy that sowed them, is the Devil; the harvest is the end of the world; and the Reapers are the Angels. (a) Thus does the Son of God express himself; instead of saying, the field, the good seed, the tares, the enemy, the harvest, and the reapers, of which he speaks, were the signs of things, by whose names he called them. In the same sense it is that he (b) sayes to S. *John* the Evangelist, *The seven Stars are the seven Angels: The seven Candlesticks are the seven Churches.* A holy Angel having promised to the same S. *John, to explain* (c) *to him the Mystery of the woman*, which he had called (d) *the great Whore*; and the Mystery *of the Beast that carried the woman, and that had seven heads and ten horns*, gives likewise the name of the thing signi-

(a) Mat. 13. 38, 39, &c. (b) Rev. 1. 20. (c) Ib. 17. 7. (d) ver. 1.

fied.

fied, to its Sign (*a*) *The ſeven heads,* ſayes he, *are ſeven hills upon which the woman ſits.* (*b*) *The ten horns are ten Kings.* (*c*) *The waters upon which the whore ſits, are People, Nations and Languages.* (*d*) *And the woman which thou haſt ſeen, is the great City, that has dominion over the Kings of the earth.* So then, nothing can be clearer, than that in the Style of the Scripture, as well as in ordinary ſpeaking, the ſigns are called by the name of the things ſignified

6. But if this might reaſonably be done in reſpect of ſigns, that are but ſimply ſo; there is much more cauſe to do it in reſpect of thoſe holy Ceremonies which the Chriſtians call Sacraments: For theſe are not empty ſigns, but ſuch as ſeal to the faithful in God's behalf the truth of thoſe things they repreſent; and moſt effectually and really communicate the

(*a*) Rev. 17. 9. (*b*) v. 12. (*c*) v. 15 (*d*) v. 18.

things themſelves in ſuch manner as I ſhall hereafter ſet down. One may perceive the Scripture very exact in keeping here to this ſtyle. I could ſhew it even in the Story of the Tree of Life, and of the Tree of knowledge of good & evil, in the Covenant of Nature; were it not too tedious. It is plain, in the caſe of Circumciſion, and of the Paſchal Lamb; the two uſual Sacraments under the Old Covenant. Circumciſion was the ſign of the Covenant that God made with *Abraham*, and renewed with the Children of *Iſrael* in the Wilderneſs, as a ſeal of that righteouſneſs which comes by Faith. The Scripture is plain in this point; (a) *Ye ſhall circumciſe the fleſh of your foreskin, and this ſhall be for a ſign of the Covenant which is between me and you. Abraham* (b) *received the ſign of Circumciſion for a ſeal of the righteouſneſs by faith.* How-

(a) Gen. 17. 11. (b) Rom. 4. 11.

ever

ever this very Circumciſion, which was, not the Covenant, but the *ſign* of the Covenant, is called the Covenant it ſelf, twice in the (*a*) ſame Chapter. No man ever denied it as to theſe words (*b*) *My Covenant ſhall be in your fleſh.* It was never diſputed, but that it is the *Circumciſion*, which is there called the *Covenant of God*; and that it is ſo called, becauſe it was the ſign of this Covenant. But if we will be reaſonable creatures, we muſt likewiſe acknowledge the ſame thing in theſe words, (*c*) *This is my Covenant——that every Male among you be circumciſed:* For nothing can be plainer; no *Grammarian* but muſt allow it, that there is no difference betwixt ſaying, *Circumciſion is my Covenant*, and, *this is my Covenant*,——*that every Male among you be circumciſed.* Juſt as thereis no difference betwixt ſaying, *The know-*

(*a*) Gen. 17. (*b*) v. 13. (*c*) v. 10.

ledge of the only true God is eternal life, and in the words of our Saviour, *This is eternal life, that they know thee the only true God.* Now Circumciſion could in no good ſenſe be called the Covenant, but by that Figure which gives to the Sign the name of the thing ſignified. As to the Paſchal Lamb, we muſt diſtinguiſh betwixt that which was eaten in *Egypt,* and that in *Canaan.* The firſt was for two purpoſes; one, to be the Sacrifice for the redemption of the firſt born of *Iſrael*, whom God ſpared, when he deſtroyed all the firſt born of the *Egyptians*, to the end that it might be a Figure of Jeſus Chriſt, (*a*) *our Paſſover, who was ſacrificed for us* (*b*) *the firſt born, who are written in heaven*; the other, to be a Sign and a *Sacrament* to the Children of *Iſrael*, that might repreſent to them and aſſure them, that the Eternal under the

(*a*) Exod. 12. 27. (*b*) *ib.* v. 13.

perſon

perſon of the deſtroying Angel, would paſs by their houſes without harming them, whilſt he brought death into all thoſe of the *Egyptians*. God takes notice of the firſt, when he (*a*) enjoyns the *Iſraelites* to anſwer their Children at the day when they ſhall ask them concerning this Lamb, *It is the Sacrifice of the Paſſover to the Lord, who in Egypt paſſed over the houſes of the Children of Iſrael, when he ſmote them, and ſaved us.* The other he obſerves in theſe words, *The blood ſhall be for a SIGN upon your houſes; for I will ſee the blood and paſs over you; and there ſhall be no ſtroke of deſtruction among you, when I ſmite the Land of Egypt.* In the mean time, this Lamb, which by its Blood, was the ſign and Sacrifice of the Paſſover, is it ſelf called the Paſſover, and the Paſſover of God. *It is,* ſayes God, after having ordained how it ſhould

(*a*) Exod. 12. 11.

be prepared and eaten, *the Paſſover of the Lord.* And what follows, plainly ſhews, that it was, becauſe the Lamb was the ſign of the Paſsover, that God gave it that name; Paſchal and Paſsover ſignifying the ſame thing. Now to come to that which was eaten in the Holy Land, it is certain it could be no longer of uſe for a ſacrifice to ſecure the firſt born from the ſword of the deſtroying Angel. For there was no apprehenſion of that any more. So that of the two ends the Paſchal Lamb was deſigned for in *Egypt*, there remained only that of a Sign, in the Land of *Canaan.* And yet is continued ever to be called the *Paſſover.* And it is plain, that this denomination could no longer ſuit with it upon any other pretence, than as it was a ſign or Memorial of the former paſſage or paſſing over of the deſtroying Angel. Which gave the *Iſraelites* that eat it, aſſurance that they were the *redeemed of the Lord.*

The

The Lamb is the Paſſover, ſignifies plainly no more than, *The Lamb is the Sign and the Sacrament of the Paſſover.* Thus it is, that the Figure, which gives to the Sign, the name of the thing ſignified, took place in the two uſual Sacraments of the old Law.

7. This may be likewiſe obſerv'd in a particular, which we may call an extraordinary Sacrament of the *Iſraelites*, that is, the *Myſterious Rock*, which by the waters it afforded the people almoſt through the whole wilderneſs, repreſented Jeſus Chriſt & his Grace. For S. *Paul* (*a*) directly gives it the name of our Saviour. *And the Rock*, ſayes he, *was Chriſt.* I would intreat the Gentlemen (*b*) of the Port Royal to decide the buſineſs here between Cardinal *Perron* and S. *Auſtin.* For theſe two Authors do not agree about the Rock: But I doubt theſe

(*a*) 1 Cor. 10. 4. (*b*) *The* Janſeniſts.

Gentlemen will have a hard choice: For if S. *Auſtin* be the Rule of their Faith againſt thoſe Adverſaries they have made themſelves in their own Church, Cardinal *Perron* is no leſs in all things they write againſt us. They owe to this Cardinal almoſt all their Arms offenſive and defenſive: Yet after all, they muſt take one ſide. For S. *Auſtin* has declared openly, and that ſeven times, for an Opinion directly oppoſite to that, which Cardinal *Perron* here makes the Bulwark of the Church of *Rome*. *The Rock is Chriſt, becauſe it ſignifies Chriſt,* ſayes this (*a*) Father, to prove what he had ſaid, *That one which ſignifies another, takes ſometimes the name of that which it ſignifies. The* (*b*) *Apoſtle did*

(*a*) *Aug.* Ep. 102. *Aliquando res quæ ſignificat nomen ejus rei, quam ſignificat, accipit.* —— *Sic enim & Petra Chriſtus, quia ſignificabat Chriſtum.* (*b*) Idem *in* Levit. quæſt. 57. *Non enim dixit, Petra ſignificabat Chriſtum, ſed tanquam hoc eſſet, quod utiq; per ſubſtantiam non erat, ſed per ſignificationem.*

not

not ſay, that the Rock ſignified Chriſt; but expreſſed it, as if it had really been what undoubtedly it was not in ſubſtance, but only in ſignification.——The (a) Rock was Chriſt, not that really it was ſo; but becauſe by it Chriſt was ſignified. The ſame thing he repeats in his Diſpute againſt (*b*) *Adimantinus*, in his (*c*) *Civitas Dei*, and in two places of his Treatiſe upon (*d*) S. *John*. So then, this Father acknowledges as well as we, the Figure that gives to the Sign the name of the thing ſignified.

8. But this Figure is as often found in the Sacraments of the new Covenant, as in thoſe of the old. We acknowledge but two, properly ſo called, which the Lord has appointed for the whole ſociety of the faithful; that is, Baptiſm and the

(a) Id. cont. Adverſ. *Leg. & Prophetas.* l. 2. c. 6. *Petra erat Chriſtus, non quia hoc erat, ſed quia hinc ſignificabatur.* (*b*) cap. 12. (*c*) l. 18. c. 48. (*d*) Tract. 26, & 45.

Lords

Lords Supper. Baptiſm is the Sign and Sacrament of the waſhing of our regeneration. For it is the Blood and Spirit of Jeſus Chriſt, who is himſelf that waſhing. And yet S. *Paul* does not ſtick to call Baptiſm, (*a*) the *Laver* (or waſhing) *of regeneration.* Suitable to what he had told the (*b*) *Epheſians, Chriſt gave himſelf for the Church, that he might ſanctifie it, having cleanſed it by the* WASHING *of water.* Baptiſm is the Sign and Sacrament of our being buried with Chriſt. But the Apoſtle (*c*) ſpeaks of it, as if the Sign were the thing ſignified; as if *That* it ſelf were the being buried. *We are,* ſayes S. *Paul, buried with Chriſt into his death by Baptiſm.* Whence (*d*) S. *Auſtin* con-

(*a*) Tit. c. 3. v. 5. (*b*) c. 5. v. 25, 26. (*c*) Rom. 6. 4. & Col. 2. 12. (*d*) *Aug.* Ep. 23. *Sicut de ipſo Baptiſmo Apoſtolus,* Conſepulti, *inquit,* ſumus Chriſto per Baptiſmum in mortem; *Non ait, Sepulturam ſignificamus: Sed prorſus ait,* Conſepulti ſumus. *Sacramentum ergo tantæ rei non niſi ejuſdem rei vocabulo nuncupavit.*

cludes,

cludes, that the name of the thing ſignified is given to the Sacrament. *The Apoſtle*, ſayes he, *ſayes of Baptiſm it ſelf, We are buryed with Chriſt by Baptiſm into his death. He ſayes not, We ſignifie this burying; but directly, We are buried. Thus then he has called the Sacrament of ſo great a thing by the name of the thing it ſelf.* Cardinal (*a*) *Bellarmine* concludes the ſame thing, That *Baptiſm is called the Sign of the beingburied and the reſurrection.* Thus it is, that in the firſt of the two Sacraments of the New Covenant, the Scripture gives to the Sign, the name of the thing ſignified. Come we now to the other, which is the Supper of the Lord.

9. After all that has been ſaid, no man can doubt of the truth of this Obſervation of S. *Auſtin, One thing that ſignifies another, is uſed to be called*

(*a*) Bel. *De Sacr. ingen.* l. 1. c. 9. Rom. 6. *Baptiſmus dicitur ſignum ſepultura & reſurrectionis.*

by

by the name of that it ſignifies. We have ſeen it in ſeveral Examples; and the examples which have been produced, do not make up the tithe of what might have been alledged. There is nothing more frequent either in ordinary Diſcourſe, or in the Scriptures, than to find a Sign or a Memorial bear the name of the thing it ſelf which it repreſents. That then the ſenſe of that Figure which gives to the Sign the name of the thing ſignified, may be the true and reaſonable ſenſe of theſe words, *This,* or *this Bread is my Body, my Body broken for you*; which we have ſeen can have no truth in them, but in the ſenſe of this Figure: There needs but one only thing, that is, that this *Conſecrated Bread* be the Sign of the Body of our Lord, dead and ſacrificed for our redemption. For admitting this, we find it in the ſame condition with all thoſe other things, which in the ſtile both of God & man

are

are called by the name of thoſe things they ſignifie. The Bread bleſſed, broken & diſtributed, will be the Body of Jeſus Chriſt broken for us, in the ſame ſenſe, and by the ſame Figure that *Ceſar*'s Coin is *Ceſar*; that the great Whore *is* the great City, that has its dominion over the Kings of the Earth; that Circumciſion is the Covenant of God; that the Rock *was* Chriſt; that Baptiſm *is* our being buried with Jeſus Chriſt, and the Laver of our Regeneration. *This Bread*, being once, in regard of the Body broken of our Lord, under the ſame conditions, that all theſe Signs and Sacraments are, in regard of the things they repreſent: A man muſt be very fond of being cheated, in a point too of the higheſt (*a*) concern, not to acknowledge

(*a*) *This is no jeſting matter. To be deceived in this, is at the peril of our ſalvation. And therefore let it be ſeriouſly thought upon.*

that

that it has the ſame right with the other ſigns, to bear the name of the thing ſignified, and that we may ſay of it, as of the others, that *it is* what it repreſents. By this means there will remain nothing that implies a contradiction. Neither was it impoſſible for this bread in ſignification, to be the body of the Lord, broken for us; though the body of the Lord was not yet actually broken, when theſe words were pronounced. For if a ſign may repreſent to us, as preſent, a thing paſſed; it may as well repreſent to us what as yet has not happened; of which there are a thouſand examples in the Viſions of the Prophets. Add to this, that the Lord does no more here, but inſtitute a Ceremony, which was not properly to be celebrated till after his death, of which it was to be the Memorial. And therefore he there repreſents his Body, not ſuch as it was then in it ſelf, but ſuch as Chriſtians ought to look

look upon with the eye of Faith, when they receive the *Holy Communion*; and ſuch as the bread of the holy Sacrament ſhould repreſent to the Communicants. He repreſents it to them as broken and ſacrificed for them. Thus Jeſus Chriſt might very reaſonably ſay of the Bread, *This is my Body, my Body broken for you*, by help of the ſo uſual figure, which gives to the ſign the name of the thing ſignified.

10. We have no more to do then, but to enquire whether the bread of the Lords Supper could be the ſign of the Body of Jeſus Chriſt, as it was broken for our redemption; and whether the Bread be ſuch a ſign. As to the poſſibility of the thing, it is paſt diſpute amongſt Chriſtians. And thus you have two actual truths, that decide all; the one, that the Lords Supper is a Sacrament, which is a point ſo fully acknowledged by thoſe of the other Com-

Communion, that they call the Euchariſt, the *Holy Sacrament*, by way of excellence; the other, that every Sacrament is a ſign. (*a*) Cardinal *Perron* is of that opinion. *The conſtant intention of a Sacrament*, ſayes he, *is, to be viſible Signs of inviſible Graces.* Cardinal (*b*) *Bellarmine* had ſaid the ſame thing. *The things neceſſarily required to conſtitute a Sacrament of the New Law, are, firſt that it be a Sign.* Neither have theſe two Cardinals gone farther than they are upheld by the Council of *Trent*, the Oracle of their Religion; which ſayes (*c*) the ſame thing: *The moſt Holy Euchariſt has this of common with the other Sacraments, that it is the token*

(*a*) *Replique au Roy de la Grand Bretagne*, liv. 1. *chap.* 9. *p.* 37. (*b*) *De Sacram. in genere.* l. 1. c. 9. *Quæ ad Sacramentum novæ Legis conſtituendum neceſſariò requiruntur, hæc ſunt; Primùm, ut ſit ſignum.* (*c*) Seſſ. 13. c. 3. *Commune hoc quidem eſt ſanctiſſimæ Euchariſtiæ cum cæteris Sacramentis, ſymbolum eſſe rei ſacræ, & inviſibilis gratiæ formam viſibilem.*

of

of a ſacred thing, and a viſible form of an inviſible Grace. For (*a*) a token is a (*b*) ſign; the token of a ſacred thing is the ſign of ſomething that is holy; and a viſible form of an inviſible grace, is no more but the ſign expoſed to our view, of a Grace that cannot be ſeen. By the conſent of both parties, though the Euchariſt be but one Sacrament, the ſign is double, that is, the conſecrated Bread and Wine. The Lord ſayes of the firſt, when he commands them to eat it, *Do this in remembrance of me.* Of the ſecond he ſayes, when he commands them to drink it (*b*) *Do this, ſo oft as ye ſhall drink it, in remembrance of me:* And S. *Paul* (*c*) explaining both the one and the other, declares, that it is Jeſus Chriſt dead, that the conſecrated Bread and Wine are the commemoration of to thoſe that re-

(*a*) *Symbolum* (*b*) *Signum.* (*c*) Luke 22. 19. & 1 Cor. 11. 24. (*c*) 1 Cor. 11. 25.

ceive. It is the ſenſe of theſe words, (a) *For ſo often as ye eat this Bread, and drink this Cup, ye ſhew forth the Lords death till his coming.* Hence it is that Cardinal *Bellarmine* (b) concludes, that the *Euchariſt is called the ſign of the paſſion and death of Jeſus Chriſt:* And we are come to this point; I will make it appear, that the Lord himſelf inſtructs us, that the conſecrated Bread which is eaten at the Communion, is the Memorial, and by conſequence the ſign of his body dead and broken for thoſe that believe in him; that the cup which they drink is the memorial, and by conſequence the ſign of his blood ſhed for the remiſſion of ſins. It is for that very reaſon (c) S. *Auſtin* calls the conſecrated bread, *The Sacrament of the body of Chriſt*, and the conſecrated Cup, *The Sacrament of his blood.* And now what is there of doubt remains? The Literal ſenſe of

(a) 1 Cor. 11. 26. (b) *Bellarmine* ubi ſupra. 1 Cor. 1. 11. *Euchariſtia dicitur ſignum paſſionis & mortis Chriſti.* (c) *Ep.* 23.

theſe words, *This is my body, my body broken for you*, is a manifeſt * contradiction, we muſt never think more of it. Theſe words cannot be true (*a*) by any other Figure than that, which gives to the ſign the name of the thing ſignified. This ſenſe is not only poſſible, but very probable, if it be found that the bread conſecrated and broken is the ſign of our Saviours body broken; for it is the (*b*) ſtile of God as well as man, to give to the ſigns the name of the thing ſignified; to ſay that the ſign *is* the thing it repreſents: and this (*c*) eſpecially, when the ſign is a Sacrament. Now we have ſeen by the conſent of both parties, that the buſineſs in hand is a Sacrament, and by conſequence, a ſign. The bread conſecrated and broken, is the Sign and Sacrament of our Lords body broken; the Memorial of his

* *See* art. 2, 3. of this Chapter. (*a*) art. 4. (*b*) art. 5. (*c*) art. 6, 7, & 8.

Paſſion and of his Death. *So that a man* (a) *muſt have a great deſire to cheat himſelf, and that in a point of the higheſt concern, not to acknowledge that this bread has right to enjoy the priviledge of other ſigns, that is, to be called by the name of the thing ſignified*; ſo that one may ſay of it, that *it is*, what indeed it does but repreſent. In ſhort, it is clear as the Sun, that the ſenſe of the Figure, which gives to the Sign the name of the thing ſignified, is very poſſible and very reaſonable upon this occaſion. So that, ſince otherwiſe any ſenſe elſe, whether literal or figurative, implies a contradiction, or is manifeſtly falſe: This, and this only, ought of neceſſity to be it, which Jeſus Chriſt intended to direct his Diſciples by. Therefore there can be no more diſpute, in ſaying, *This is my Body, my Body broken for you*; but that it is all one as if it had been ſaid,

(a) *Act.* 9.

This Bread bleſſed and broken, &c. *is the Sign and Sacrament of my Body, broken for you.*

11. This Truth did not alwayes ſtand in need of ſo much proof to be believed to amongſt Chriſtians Though, at this day, we are forced for the eviction of it, to have recourſe to other places in Scripture, where the Signs are called by the name of the things ſignified. The Fathers at other times made uſe of the Euchariſt to clear other paſſages, whoſe explication related to the ſame Figure. *This is my Body; this is my Blood*, was the great example they produced to prove, that one might ſay, a thing is, what literally and in ſubſtance it is not; ſo that it be the Sacrament or Sign of it. Thus (*a*) *Facundus* Biſhop of

(*a*) *Facund. pro Defenſ. trium capit. Conc. Calched.* l. 9. *cap. ult. pag.* 404. & 405. *Pariſ. apud Cramoiſy.* 1629. Adoptionem quoque filiorum ſuſcepiſſe Chriſtum, ſi antiqui Doctores Eccleſiæ dixiſſe

monſtrarentur, nec ipſi, nec omnes Eccleſiæ, quæ tales Doctores habuit, judicari deberent hæretici. Nam Sacramentum adoptionis ſuſcipere dignatus eſt Chriſtus, & quando circumciſus eſt, & quando baptizatus eſt; & poteſt Sacramentum tum adoptionis, adoptio nuncupari; ſicut Sacramentum corporis & ſanguinis ejus, quod eſt in pane & poculo conſecrato, corpus ejus & ſanguinem dicimus, non quòd propriè corpus ejus ſit panis, & poculum ſanguis, ſed quod in ſe Myſterium corporis ejus ſanguiniſque contineant. Hinc & ipſe Dominus benedictum panem & calicem, quem Diſcipulis tradidit, corpus & ſanguinem ſuum vocavit. Quocirca ſicut Chriſti fideles Sacramentum corporis & ſanguinis ejus accipientes, corpus & ſanguinem Chriſti rectè dicuntur accipere: ſic & ipſe Chriſtus Sacramentum adoptionis filiorum cum ſuſcepiſſet, potuit rectè dici adoptionem filiorum ſuſcepiſſe.

Hermian, an Author of the ſixth Century, being to reſolve this difficulty, that *ſome of the ancient Doctors of the Church had ſaid, that Jeſus Chriſt had received the adoption of Children*, applies himſelf to the Lords Supper, and ſhews by the example of the Conſecrated Elements, that a Sacrament may be called by the name of the thing of which it is the Sacrament; and that

that ſo the Sacrament of the *Adoption* may be called the *Adoption*, and that it may be ſaid, that Jeſus Chriſt has received the *Adoption of Children*, when he only received the Sacrament of it, that is, Circumciſion at firſt, and after that, Baptiſm. But his words are of too great weight to be omitted. *When one would ſhew*, ſayes he, *that the ancient Doctors of the Church have ſaid, that Chriſt has alſo received the Adoption of Children, we ought not for this to hold for Hereticks, either theſe Doctors themſelves, or every Church that had ſuch Doctors: For Jeſus Chriſt has vouchſafed to receive the Sacrament of Adoption, both when he was circumciſed, and when he was baptized: Now the Sacrament of Adoption may be called the Adoption, juſt as we call it the Sacrament of his Body and Blood, which is in the Bread and the Cup conſecrated, his Body and blood; not that the Bread is properly his body,*

and the Cup his blood; but becauſe they contain in them the Myſtery of his body and blood. Hence it is that the Lord himſelf called the conſecrated bread and cup, which he gave to his Diſciples, his body and blood. Therefore as we may ſafely ſay, that the faithful of Jeſus Chriſt receive his body and blood, when they receive the Sacrament of his body and blood; ſo may we likewiſe, that Jeſus Chriſt received the Adoption of Infants, when he received the Sacrament of the Adoption of Children. S. *Auſtin* had applied the Euchariſt to the ſame purpoſe, before *Facundus*, more than once. As for example, being to anſwer a *Manichean*, who objected, that it was ſaid in the Law, *that the Blood is the Soul*; he makes uſe of the Bread in the Euchariſt, to inform his Readers, that it is poſſible the blood might be called the Soul, inſtead of ſaying, that it is the ſign of the Soul; juſt as the con-

conſecrated bread is called the body of Chriſt, inſtead of ſaying, it is the ſign of it; and that it is ſaid, that *the Rock was Chriſt*, inſtead of ſaying, that it was the ſign of him. For he puts theſe two examples together, as containing the ſame Figure. Theſe are his words; (*a*) *I can expound this Command* (Deut. 12. 23.) *Thou ſhalt not eat the blood, for the blood is the Soul* [or *Life*] *as conſiſting in a Sign. For the Lord made no ſcruple of ſaying, This is my Body, when he gave the Sign of his Body— For the blood is the Soul in like manner as the Rock was Jeſus Chriſt; as ſayes the Apoſtle; For they drank of that ſpiritual Rock which followed,*

(*a*) *Aug. tom. 6. cont. Adiman. c.* 12. Poſſum etiam interpretari Præceptum illud in ſigno eſſe poſitum. Non enim Dominus dubitavit dicere, Hoc eſt corpus meum, cum ſignum daret corporis ſui— Sic eſt enim Sanguis Animæ, quomodo Petra erat Chriſtus, ſicut dicit Apoſtolus; Bibebant enim de ſpirituali ſequente eos Petrâ, Petra autem erat Chriſtus, &c.

and

and that Rock was Chriſt. Thus being to reſolve this Queſtion, How one could ſay, that a Child believes or has the Faith, when he is baptized, he ſayes, that Sacraments are often called by the name of the things they repreſent, he makes it out from the example of the Euchariſt: He concludes, that the Sacrament of Faith, which is Baptiſm, is there called Faith, after the ſame manner that the Sacrament of the Body of Chriſt is called the Body of Chriſt; and that they ſay the Child believes or has Faith, becauſe it receives the Sacrament of Faith. The paſſage is very well worth ſetting down. (*a*) *If the Sacraments had not ſome re-*

(*a*) *Id tom. Epiſt*, 23. Si Sacramenta quandam ſimilitudinem earum rerum, quarum Sacramenta ſunt, non haberent, omnino Sacramenta non eſſent. Ex hac autem ſimilitudine plerunq; etiam ipſarum rerum nomina accipiunt. Sicut ergo ſecundum quendam modum, Sacramentum corporis Chri-

ſemblance

ſti, corpus Chriſti eſt; Sacramentum ſanguinis Chriſti, ſanguis Chriſti eſt: ita Sacramentum fidei, fides eſt.—— Ac per hoc, cum reſpondetur parvulum credere, qui fidei nondum habet affectum, reſpondetur fidem habere, propter fidei Sacramentum.

ſemblance of thoſe things whereof they are Sacraments, they would by no means be Sacraments. But by reaſon of this reſemblance, it often falls out, that they take the names of the things themſelves. As then the Sacrament of the Body of Chriſt is in ſome manner the Body of Chriſt, and the Sacrament of the Blood of Chriſt, his Blood: So the Sacrament of Faith, is Faith.—— So then, when we ſay the Infant believes, though as yet it has not Faith, we ſay it in regard of the Sacrament of Faith. All this plainly ſhews, that in the primitive times, it was a thing taken for granted among Chriſtians, that the Bread of the Lords Supper is called the Body of Jeſus Chriſt, becauſe it is the ſign of it. Had not the matter

ter been clear, and beyond diſpute, S. *Auſtin* and *Facundus* had never looked there, as they did, for an evidence and proof of what they believed to have been ſaid by a Figure, which gives to the Sign the name of the thing ſignified. For it is a Rule of diſcretion (*a*) That what is made uſe of for the clearing of any thing, ſhould it ſelf be more clear than that which we would clear by its means. S. *Auſtin* himſelf is of that mind, and layes it down for his principal Rule, for the explication of any difficulty (*b*) *To explain,* ſayes he, *the obſcure wayes of ſpeaking, we muſt take our example from ſomething that is more clear.* He and the other Fathers that apply the Bread of the Euchariſt, to

(*a*) *Quintil. l.* 8. *c.* 3. Debet, quod illuſtrandæ alterius rei gratiâ aſſumitur, ipſum eſſe clarius eo quod illuminat. (*b*) *Aug. De Doctr. Chriſti. l.* 2. *c.* 9. Ad obſcuriores locutiones illuſtrandas, de manifeſtioribus ſumantur exempla.

prove

prove that the name of the thing repreſented may be given to the Sacrament and Sign that repreſents it, did ſurely then believe, that nothing was more evident or better underſtood by the Chriſtians of their age, than this Truth, ſo much conteſted for at this day, That the Lord, when he ſaid that the Bread of the Euchariſt was his Body, meant, that this Bread was the Sign and Sacrament of his Body. The truth is, the Sun at noon-day is not ſo clear as this. It is a thing appears at firſt ſight; and one muſt be prejudiced in the groſſeſt manner, not to be immediately convinced of it.

12. As for the Diſciples, who were free from the prejudices of theſe dayes, they needed neither Philoſophy nor Rhetorick, to make them comprehend, that the Lord gave to the Sign the name of the thing ſignified, when he ſaid of the Bread,

Bread, which he gave them, *This is my Body, my Body broken for you.* It ſufficed, that they found themſelves put upon an abſolute neceſſity of having recourſe to ſome Figure of ſpeech, whereby they preſently fixed upon that which gives the name of the thing repreſented, to the Sign which repreſents it. For the Lord had ſo ordered all things, that it muſt needs be this, they muſt firſt and immediately think of, and no other could reaſonably enter into their thoughts. That this may be allowed, we have but to call to mind what has been proved in other Chapters. 1. They were (*a*) *in a time of Myſtery, and in the moſt Myſterious part of a day, that by command of God, was it ſelf a Memorial.* A time of Myſtery requires and authorizes a Myſterious Language; ſuch as is this Figure,

(*a*) Chap. 5.

which

which gives to the Sign the name of the thing ſignified. And it is plain, that upon ſuch an occaſion, we ſhould expect ſuch a ſort of Language. 2. They themſelves had all that day this Figure in their mouths; calling by the name of *Paſsover*, what to the certain knowledge of them all, was but the Sign and Sacrament of the Paſsover, the Memory of which they deſigned to celebrate. (*a*) *Where wilt thou that we make ready for thee to eat the Paſsover?* (*b*) *I will keep the Paſſover at thy houſe with my Diſciples.* (*c*) *The Diſciples did as Jeſus had commanded them, and got ready the Paſſover.* This is the Style they ſpoke in all that day. Thus then having their Fancy full of that Figure, which gives to the Sign the name of the thing ſignified; there could nothing

(*a*) Mat. 26. 17. (*b*) Ibid. v. 18. (*c*) Ibid. v. 19.

elſe

elſe at that time ſo eaſily occur to their imagination. 3. At the inſtant that the Lord ſaid to them of the conſecrated Bread, *This is my Body, my Body broken for you*; they had freſh in their minds, and as it were, before their eyes; this Sacrament of the Paſsover, which ſeldom or never they called by other name than that of the thing it repreſented. For ſcarce had they finiſhed the celebration of it, when the Lord took and bleſſed the Bread, of which he told them, that it was his Body. So that they had in a manner before their eyes the Figure in queſtion, It lay plainly before them, without ſeeking for, to give them the ſenſe of theſe words of their Lord; and to make them perceive, that undoubtedly, the Bread was his Body broken, in the ſame ſenſe as the Paſchal Lamb was the Paſsover, of which they had juſt finiſhed the Commemoration.

4. (*a*) If

4. (*a*) If in this, we may believe the *Jewiſh Rituals*, which in this caſe neither can nor ought to be ſuſpected by any man; the Maſter of the Family ſaid, when he diſtributed the unleavened bread of the Paſsover, *This is the Bread of affliction, which your Fathers ate in* Egypt. And ſurely this bread could not be that which was eaten in *Egypt*, farther than it was the Sign and Memorial of it. Hitherto we have ſeen, that the Lord has borrowed of the Paſsover, the Matter of his Supper, the manner of conſecrating the Bread and Wine, and the form of adminiſtring this new Sacrament. Hereafter, we ſhall ſee that he is yet gone farther; and has, over and above, appropriated to his Supper, ſome other Circumſtances of the ancient Ceremony. In all this, we have and ſhall ſee, that he

(*a*) *Ritual. Hiſp. & Ital.*

has punctually obſerved the ſame things that are contained in theſe Rituals, and are no where elſe to be met with. Why then ſhould we not believe, that he diſtributed the unleavened bread in the ſame words, that theſe Rituals aſſure us were the ſolemn form upon this occaſion? Which if he did, as he did in all likelihood, moſt certainly thence it is he took occaſion thus to expreſs himſelf in giving the bread of the Communion, *This is my body, my body broken for you.* And this likeneſs of expreſſion ſhewed his Diſciples plainly, that the conſecrated Bread ought to be the Body of Jeſus Chriſt, in the ſame ſenſe and figure, as the Bread they had juſt before eaten, was the bread of affliction that their Fathers had eaten in *Egypt* ſo many Ages paſſed. 5. They could not look upon this bread as common nouriſhment: For they had no more need of eating to refreſh

freſh their Bodies; nay, they were forbid to eat all that night, when the Lord took this Bread, bleſſed it, brake it, and gave it to them, with an injunction to take and eat it; for it was immediately after the Supper of the Paſsover, that he did all this; after a Meal that prevented all farther need of ordinary ſuſtenance, and after which it was forbid by the *Jewiſh* cuſtome to have any other. This one circumſtance was ſufficient to keep them from looking upon the Bread, which the Lord gave them, under the notion of ſimple nouriſhment. After this, it had been a palpable affront to the wiſdom of their Lord, not to have conſidered this Bread, as ſome new Sign, ſome new Myſtery, which he did then eſtabliſh. 6. And the rather they ought to have imagined thus, becauſe the Bread, which he gave them after Supper, was the ſame unleavened Bread, which had

been purpoſely made by the Commandment of God to ſerve for a Sign; that had actually ſerved for a Sign at the celebration of the Paſsover; that was already inveſted with the quality of a Sign. Thus looking upon it already as a Sign, when they heard the Lord Jeſus, who ſaid in giving it to them, *This is my Body, &c.* they apprehended with eaſe that he declared to them, that this ſign had changed its ſignification; and that whereas in the foregoing Ceremony, he had repreſented to them the bread of affliction, which their Fathers had eaten in *Egypt*; in this, he repreſented his body broken for them, his body dead and ſacrificed. 7, He gives them not this bread, nor tells them it is his body, till after he had conſecrated it by bleſſing of it for that uſe he deſigned it. He deſigned it for a Sacrament, and by conſequence for a ſign. Both points are allowed by thoſe of each Communion.

munion. And Jeſus being Wiſdom it ſelf, it is impoſſible that the words he made uſe of in the bleſſing he pronounced over the bread, ſhould not clearly expreſs what he meant to do. Now they did manifeſtly expreſs, that he inſtituted a ſacred ſign with this bread, a Sacrament of the new Covenant: For that was it he intended, and what actually he did by the means of his Benedictions and Thankſgivings. Thus the Bread was already become this new ſign, and the Apoſtles could no longer be ignorant of it, when the Lord ſaid to them, *This is my Body*, &c. After which, it is manifeſt, theſe words neither ought, nor could be difficult to them. That Notion of a *Sign*, directed them at the very firſt, to this Figure, which by other means was become ſo well known to them, by giving to the Sign the name of the thing ſignified; and made them underſtand with-

out the leaſt difficult, that the bread was the body of their Lord broken, foraſmuch as it was the Sign and Sacrament of it. The whole *Series* of the Affair confirms them in this Opinion, as ſhall be made out in its proper place.

This Chapter has been ſomewhat long, though I hope its length has not been unprofitable. I pray God, all they that read it, may have courage to embrace the Truth, made good by ſo many proofs.

CHAP. XIV.

The Words that the Lord uſed in giving the Cup.

1. WHen the Lord gave the conſecrated Cup, he ſaid to his Diſciples, (a) *Drink ye all of this:*

(a) Mat. 26. 27.

For

(*a*) *For,* (*b*) *this is my blood, the blood of the new Covenant, the blood ſhed for many, for* (*c*) *the remiſſion of ſins:* (*e*) *This Cup is the* (*f*) *new Covenant in my blood,* (*g*) *my blood ſhed for you.* (*h*) *Verily,* (*i*) *I ſay unto you, that* (*k*) *henceforward* (*l*) *I will drink no more of the fruit of the Vine* (or, (*m*) *I will not drink of this fruit of the Vine*) (*n*) *until the day that I drink it new* (*o*) *with you in the Kingdom of my Father* (or, (*p*) *in the Kingdom of God.*) I will employ two Chapters in the clearing of theſe words. The Subject of this firſt ſhall be the Precept of the Lord, *Drink ye all of this*; and what the Lord ſayes of the Cup, that *it is his Blood*, &c.

2. The Precept of the Lord is

(*a*) Mat. 26. 28. (*b*) Id. ib. & Mar. 14. 24. (*c*) Mat. ib. (*d*) Luke 22. 20. & 1 Cor. 11. 25. (*e*) 1 Cor. 11. 25. (*f*) Luke ibid. & 1 Cor. ib. (*g*) Luke ib. (*h*) Mark 14. 25. (*i*) Mat. 26. 29. & Mar. ib. (*k*) Mat. ib. (*l*) Mar. 14. 25. (*m*) Mat. 26. 29. (*n*) Mat. ibid. & Mar. ib. (*o*) Mat. ibid. (*p*.) Mar. 14. 25.

clear and poſitive, that all his Diſciples drink of the Liquor he gives them in the Cup of his holy Supper. After which, we cannot, without offering him an affront, believe that the communion of the Holy Cup is not eſſential to this Sacrament. It would be to make his Inſtitutions of no force, and eſteem our ſelves wiſer than he. The ſame God that ſaid, *Take, eat*, when he gave the conſecrated Bread, has ſaid likewiſe, *Drink ye all of this*, when he gave the conſecrated Cup. All the world agrees, that the firſt indiſpenſably obliges all the faithful, when they they receive, to partake of the Bread. And why not as well acknowledge, that the ſecond likewiſe indiſpenſably obliges them, to partake of the Cup? Both the one and the other Commandment comes from the ſame God. Both are addreſſed to the ſame perſons, they relate to the ſame end;

end; and I ſhall make it (*a*) appear, that the receiving the Cup is not leſs neceſſary to the purpoſe of this Sacrament, than the receiving the Bread. To be ſhort, if there be any difference between theſe two Commands, the latter has much the advantage. The Lord expreſſes himſelf in it more fully than in the other: For, whereas in the former he barely ſayes, *Take, eat*; in this he poſitively ſignifies by the word [*all*] that he ſpeaks without exception; ſo that no man may diſpenſe with himſelf from receiving the Cup, without going againſt his orders. *Drink ye ALL of this.* There is ſomething extraordinary in that, to ſuch as ſincerely love the Truth.

3. This Inſtitution obliged the Diſciples to drink, at a time when the Laws of Sobriety ſeemed to

(*a*) *When we come to theſe words,* Do this, &c.

forbid

(*a*) forbid it; at a time, at leaſt, when they could not drink, (*b*) without violating the Cuſtoms of the Nation. For the Ceremony of the Paſsover was ended. But the Lord eſtabliſhed his Inſtitution upon a reaſon, that takes off all ſcruples that could be laid before them. *Drink ye all of this; For*, adds he, *For this is my Blood.* As if he had ſaid to them, For this is no common Wine for the benefit of this Life; I know well enough, ye need it not, and that ye could not do it without breaking your cuſtoms; but it is a wine that is my blood, a wine that is a greater Myſtery, and of more value than the Paſsover.

4. (*c*) The natural uſe of the word [*This*] is to point out the thing we ſpeak of. And it is ma-

(*a*) *They had juſt done a meal, at which they had drunk ſufficiently.* (*b*) *See* chap. 5. art. 2. *in this Book.* (*c*) *See* ch. 11. art. 2. *in this Book.*

nifeſt,

nifeſt, that when the Lord ſayes, *This is my Blood*, he ſpake of the Cup, which at the ſame inſtant he gave to his Apoſtles, and of which he had ſaid to them, *Drink ye all of this. This is my Blood*, is then the ſame thing, as *This Cup is my Blood.* But the Lord Jeſus has mercifully vouchſafed to advertiſe expreſly, that in effect by the word *This*, he underſtood, *This Cup. This Cup is the New Teſtament in my blood*, ſays he, in the ſecond particular that he aſſerts, concerning what he gave to his Apoſtles, and that he intends in this place by the word [*This.*] In ſhort, S. *Paul* (*a*) ſays, *To drink of this Cup*, when he ſpeaks of drinking, what the Lord gave to his Diſciples, when he ſaid unto them, *This is my Blood*. So that without diſpute, according to this Apoſtle, [*This*] in the words of our Lord

(*a*) 1 Cor. 11. 20, 27, 28.

Jeſus

Jesus Christ, signifies *this Cup*.

5. No man but easily apprehends that by [*this Cup*] we must not understand the Cup it self that Christ gave: That could not be, with any sense, either the Blood of Christ, or the New Covenant. We must therefore either have recourse to the style of the *Jews*, who by a short way of speaking, (*a*) use to say, *a cup*, instead of *a cup of Wine*: or as usually we say, both in the one and the other communion, that this is the Figure whereby we intend the thing contained by the name of the Vessel which contains it, the Lord having said, *This Cup*, instead of *the Liquor contained in this Cup*. And we shall see in the following Chapter, that he informs us himself, that the Liquor therein contained, was Wine. The Church of *Rome* acknowledgeth,

(*a*) *See* chap. 6. art. 4.

that

that it was wine the Lord took from off the Table. She acknowledgeth moreover, that from the very moment that the Lord had taken this wine, till he pronounced the word [*this*,] there was nothing ſaid or done, that changed the nature of this Liquor. So that according to this Church her ſelf, when the Lord ſays to his Diſciples, *Drink ye all of this*, that which he commanded them to drink, was as yet wine; and when he pronounced the word [*This*,] what he ſhewed them by this word, was ſtill this ſame Wine. No doubt the Diſciples apprehended this as eaſily as we do. They knew the Liquor perfectly well. They had juſt before drunk of it at the Paſsover; and it is very likely, that it was they themſelves that had powred it out into the Cup. Thus it appears, that *(a)*

(a) *See* chap. 11. art. 2, & 3.

as

as to them, to ſay, *This*, or *This Cup is my Blood*, was the ſame thing, as if the Lord had ſaid, *This wine is my Blood*.

6. By [the Blood of Jeſus Chriſt] or which is all one [*his Blood*, *the Blood of the Covenant*, *the Blood of ſprinkling*, *the ſprinkling of Blood*,] the Holy Scripture underſtands every where elſe, the Blood of Jeſus Chriſt, as ſhed. That the Reader may be aſſured of this, I direct him (*a*) in the Margin to all the places of Scripture, where this way of ſpeaking is found, except thoſe only, in which the Inſtitution of the Lords Supper is delivered. So then

(*a*) Mat. 27. 4, 7, 8, 24, 25. John 6. 53, 54, 55, 56. & chap. 19. 34. Acts 1. 19 & chap. 5. 28. & chap. 20. 28. Rom. 3. 24. & chap. 5. 9. 1 Cor. 10. 16. & chap. 11. 27. Eph. 1. 7. & chap. 2. 13. Col. 1. 14. 20. Heb. 9. 11, 12, 14. & chap. 10. 19, 29. & chap. 12. 24. & chap. 13. 12, 20. 1 Pet. 1. 2, 18, 19. 1 John 1. 7. & chap. 5. 6, 8. Rev. 1. 6. & chap. 7. 14. & chap. 12. 11. & chap. 19. 13.

you ſee already, it would be a wonderful thing, if in the Communion, which by the conſent of all the world, was inſtituted to be a remembrance of the Paſſion of our Lord, we ſhould be obliged to underſtand *the Blood of Chriſt* otherwiſe, than as *his Blood ſhed*, which is the ſenſe in which we ought to take it every where elſe in Scripture. Beſides when they make us conſider *Blood*, as ſeparated from its *Body*; it is clear, that we are (*a*) bound to look upon it as *ſhed*. And it is what the Lord does upon this occaſion.

1. His way of expreſſing himſelf, diſtinguiſhes his *Blood* from his *Body*, and propoſes to us each of them apart, as two things ſeparated. *This is my Body*, that is one. *This is my Blood*, that is the other.

2. He gives the Wine, the token of the *Blood*, diſtinct from the Bread,

(*a*) *Read over again* chap. 12. art. 3.

the

the token of the Body. Which is a clear proof, that he propoſes theſe things to our conſideration, as being ſeparated the one from the other; and by conſequence, *his Blood as ſhed.* To this we may add, that the Blood of the Lord is given to us here as a ſpiritual Drink, to quench the Soul athirſt after righteouſneſs. And the Blood of Chriſt is not this divine Drink, but as it is the Righteouſneſs we ſtand in need of to enable us to ſtand before the Tribunal of God. Now it is not otherwiſe this righteouſneſs, but as it is our ſatisfaction to the Law, the expiation of our ſins, our real Propitiatory; neither is it any thing of all this, but as ſhed upon the Croſs for an eternal Sacrifice. Indeed, the Lord has not been ſilent in this point; but has ſaid plainly, the Wine is his Blood, not his Blood in his Body, but his Blood ſhed from his Veins. *This is my Blood*, ſayes he,

he, *the Blood of the New Covenant, the Blood ſhed for many, for the remiſſion of ſins.*

7. God made a Covenant with the *Iſraelites* in the wilderneſs, by the Miniſtration of *Moſes*; in which (*a*) he promiſed them life, upon condition that they fulfilled the Law; and in which the *Iſraelites* on their (*b*) part, promiſed God, that they would do all that he commanded them. After this, he made another with all Mankind, by the Mediation of Jeſus Chriſt; where he promiſes a life eternally happy in heaven, upon condition that they embrace the Doctrine of his Son by a true and lively Faith, that is to ſay, a Faith *working by Charity*, that makes us repent when we have done amiſs, and that enclines us to *bring forth fruit meet for repentance.* The Lord has comprehended the wholeintheſe

(*a*) Lev. 18. 5. (*b*) Exod. 24. 3.

few words, (*a*) *God ſo loved the world, that he gave his only begotten Son, to the end that whoſoever believes in him, ſhould not periſh, but have everlaſting Life.* And it is only they that oblige themſelves to obſerve this Covenant, in whom God fulfils the promiſes he there makes. This is the Agreement, that Chriſtians call the *Covenant of Grace*, and that the Lord here names, *The new Covenant*, to diſtinguiſh it from the other, which was a Covenant of Severity; and which, upon ſome conſiderations, was the more ancient. God himſelf had (*b*) promiſed under this Title, *Behold the dayes come, ſayes the Lord, that I will make a new Covenant with the Houſe of Iſrael, and with the Houſe of Judah, not according to the Covenant that I made with their Fathers, in the day when I took them by the hand, to lead them out of*

(*a*) John 3. 16. (*b*) Jer. 31. 31, &c.

the

the Land of Egypt; which Covenant they have broken. He declares afterwards, what he was reſolved to do, to hinder, that the new Covenant, which he promiſed, might not be aboliſhed, as the other. And the Author of the Epiſtle to the *Hebrews*, (*a*) applies this Oracle to that bleſſed Covenant the Lord Jeſus is come to put the laſt hand to. Here is enough to give us the true ſenſe of theſe words, *This is my Blood, the Blood of the New Covenant.*

8. What the * Learned obſerve here, that people of old uſed the blood of certain Creatures in the making of Covenants one with another, would carry us too far out of the way, ſhould we enter upon it. Therefore we will ſtick to what Light the Scripture affords us. That teaches us, that at what time God was pleaſed to eſtabliſh the old Co-

(*a*) Heb. 8. *from* v. 8. *to the end of the Chapter.*
* *Grot.* in *Mat.* 26. 28.

venant; *Moſes* cauſed (*a*) *whole burnt-offerings and peace-offerings to be offered up to the Lord*, to wit, *Calves* (*b*) *and He-Goats*; of which, the He-Goats were for the moſt part Sin-offerings. (*c*) *Moſes*, it is ſaid afterwards, *took half of the Blood of the Feaſts that were ſacrificed, and put it into Baſons, and ſprinkled the other half upon the Altar. Afterwards, he took the Book of the Covenant, and read it in the hearing of the People; who ſaid, we will do all that the Lord hath ſaid. Then Moſes took the Blood, and ſprinkled it on the People, ſaying, Behold the BLOOD OF THE COVENANT which the Lord has made with you.* I am certain all the world ſees plainly, that it was in reference to this, when he ſaid, *This is my Blood, the Blood of the New Covenant*: And it is exactly as if he had ſaid,

(*a*) Exod. 24. 5. (*b*) Heb. 9. 19. (*c*) Exod. 24. 6, 7, 8.

Not

Not the blood of the firſt Covenant, which the Lord made with your Fathers; but the blood of this new Covenant, that the Lord promiſed in (*a*) *Jeremiah*, to make with the Houſe of *Iſrael*, and with the (*b*) Houſe of *Judah*. And then this ſhort ſaying of the Apoſtle to the *Hebrews*, *The firſt was not* (*c*) *dedicated*, or *confirmed without Blood*, ſhews us, that theſe words, *Behold the* BLOOD OF THE COVENANT, ſignifie, *Behold the Blood, upon, or by which the Covenant is confirmed and dedicated.* The *Iſraelites*, with whom God had to do, were ſinners. Now ſinners can have no communion with him that is the Holy of Holies, ſo as to be his Friends and Confederates, before their ſins are expiated. And (*d*) *without ſhedding of Blood there is no*

(*a*) Exod. 31. v. 31. (*b*) Chap. 9. 18. (*c*) ἐγκεκαίνισται. (*d*) Heb. 9. 22.

remission. I confess (*a*) *it is impossible the blood of Bulls and Goats should* really *take away sin*; but (*b*) typically and in a Figure of what was, one day, to be done effectually and in truth, by shedding of the Lords Blood in (*c*) Sacrifice upon the Cross. So that these Words, *Behold the blood of the Covenant*, made people look upon this *Blood* as the foundation of this *Covenant*, as that which put the *Israelites* in a capacity of being the Friends and allies of God; and God would have it, that there should be a sprinkling of it *upon the People*, to shew that he accepted of the people by this *Blood*; that this *Blood* was the typical ransom of the people, their righteousness and purification. So when the Lord sayes in this place; *This is my Blood, the Blood of the New Covenant*; it means, that the *Blood* of

(*a*) Heb. 10 4, 11. (*b*) Heb. 9. 22, 23. & ch. 10. 1, 2, 3. (*c*) Heb. 9. 14, 26. & chap. 10, 10, 14.

which

which he ſpake, was that by which the Covenant of Grace was eſtabliſhed, upon which the new covenant was founded, and which alone could put men into a condition of being the true Allies of God; by reconciling them to him, and making a real expiation for all their ſins, which the Blood of Bulls and of Goats did not but in type and figure. For which reaſon, this Blood is called *The Blood of the New Covenant*, and (*a*) *the Blood of the Everlaſting Covenant.* The Lord, every one ſees, declares the Wine to be his Blood, as it was in that condition, his Blood in that capacity, as it is the foundation of the New Covenant. His Blood is not this foundation, but as it (*b*) *cleanſeth us from all ſins, as* (*c*) *having made our peace* with God, it has purchaſed for us a Title to a glo-

(*a*) Heb. 13. 20. (*b*) 1 John 1. 7. (*c*) Col. 1. 20.

rious Life, that God promiſes in the Covenant of Grace. But the Blood of Jeſus Chriſt does not cleanſe us from all ſin, neither has it made our peace, but as it was ſhed in Sacrifice upon the Croſs. Hence comes it, that S. *Paul* conſidering of it in this regard, calls it (*a*) *The Blood of the Croſs*, and that the Author of the Epiſtle to the *Hebrews* teaching, (*b*) *that it purifies our Conſcience from dead works*, declares that it is ſo, in that Jeſus Chriſt offered up, or *ſacrificed himſelf to God*. Which he did not do, but when for the expiation of our faults, he poured out his precious Blood upon the Croſs. It follows then, that according to the Lord, the Wine of the Euchariſt is his Blood, not that in his Veins, but ſhed by way of Sacrifice, to be the eſtabliſhment of the New Covenant; juſt as the Blood

(*a*) Col. *ibid.* (*b*) chap. 9. 14.

of

of Bulls and Goats was ſhed in the Sacrifices, to be the eſtabliſhment of the figurative Covenant. The Lord thought it not enough to give us all this ground to conclude the matter; but to take off all Diſpute, he has been pleaſed to ſay it in expreſs terms, *This is my Blood, the Blood of the New Covenant, the Blood ſhed for many, for the remiſſion of ſins.*

9. *For the remiſſion of ſins*, ſignifies as much as, to the end their ſins may be forgiven them; that is to ſay, to the end they may be exempt from the puniſhment they have deſerved by their ſins, that God may become propitious towards them, and pardon them. For this cauſe the Blood of Jeſus Chriſt was ſhed. (*a*) *We have redemption*, ſays S. *Paul*, *to wit, remiſſion of ſins by the Blood of Jeſus Chriſt*; and the Blood of Jeſus

(*a*) Epheſ. 1. 7.

Chriſt

Chriſt was not ſhed for the remiſſion of ſins, but when it was offered up to God for the price of our ranſom: Which was not done, but when our Saviour laid down his Life for ours, when he ſuffered what we had deſerved; that is, but when he died upon the Croſs to acquit us. He ſayes, it is *for many*, that his Blood was ſhed for the remiſſion of ſins; *for many*, not *for all*. That is becauſe he ſpeaks about the adminiſtration of the Sacrament: For the Sacrament is not applied to all, whom the preaching of the Word is applied to, which ſpeaks to all; but to thoſe only, who having obſerved the Condition of the Covenant, partake of its promiſes, and of the virtue of this holy Blood, which is the foundation of it. It is for thoſe only, that this Blood appears to be ſhed, as to its efficacy and actual virtue. So that in this reſpect it is ſhed, not for all, but

for

for many; many, and not all, find the effect of it in the Sacrament. And I cannot tell whether the Lord had not an eye to the Prophecy of *Daniel*, who ſayes of the *Meſſiah*, (a) *He ſhall make good the Covenant to many.*

10. So then theſe two Truths have been clearly proved: the one, that what the Lord meant by the word [*This*,] was the Conſecrated Wine, that was in the Cup: the other, that by his Blood, in this Propoſition, *This is my Blood*; he meant his Blood ſhed for the expiation of our ſins. After which, nothing can be more manifeſt, than that by the Reaſons that have been alledged in the former Chapter, here alſo we ought to have recourſe to a figurative ſenſe. For Wine, and man's Blood, ſuch as was our Lord's, are two very different ſubſtances; and by con-

(a) Dan. 9. 27.

ſequence,

ſequence, it is impoſſible they ſhould be one and the ſame thing. Nothing but the very ſame thing it ſelf can be ſubſtantially the Blood of Chriſt; and neither Wine nor any thing elſe, can properly be the Blood of Jeſus Chriſt ſhed for many, for the remiſſion of ſins, at a time when the Blood of Jeſus Chriſt is not ſhed. For nothing without a Figure, can be what it is not. The ſame thing would and would not be at the ſame time; which implies a contradiction. Thus again you ſee the Diſciples brought to an abſolute neceſſity of making uſe of a Figure, to diſcover a reaſonable ſenſe in the Words of their Maſter; and of that Figure which gives to the Sign the name of the thing ſignified: For there is no other that can make it reaſonably to be ſaid, that what is Wine in ſubſtance, is the Blood of Jeſus Chriſt for many, for the remiſſion of ſins. I have made it appear

pear in the foregoing Chapter, how uſual this Figure is with God and men; and the reaſons which I have there brought to ſhew that the Apoſtles had all the reaſon in the world to look upon the Conſecrated Bread, as a Sign, prove likewiſe beyond dipute, that they had yet again all the reaſon in the world to look upon the Conſecrated Cup after the ſame manner. Thus it is impoſſible to doubt without an unpardonable prejudice; when the Lord ſayes, *This is my Blood, the Blood of the new Covenant, the Blood ſhed for many, for the remiſſion of ſins*; but that he means, This Wine is the Sign and Sacrament of my Blood, of my Blood in the condition it was put for eſtabliſhing the new Covenant, ſhed in Sacrifice for the expiation of the faults of my faithful. The Lord thinks not much to add here one explanation to another. *This Cup*, he goes on to ſay, when he gives the

the Wine, (*a*) *This Cup* (*b*) *is* (*c*) *the New Covenant in my Blood*, (*d*) *my Blood ſhed for you.* Which does not a little confirm all that has been ſaid of the Figure, that is diſcovered in the Words of our Lord Jeſus.

11. (*e*) We have ſeen, that in ſaying, *This is my Blood, the Blood of the New Covenant*; the Lord had in his eye theſe words of *Moſes*, (*f*) *Behold the Blood of the Covenant that the Lord has made with you.* But it is plain he conſiders that no farther, when he adds, *This Cup is the New Covenant*, &c. For he has no more the ſame thing in proſpect. We need but open our eyes to find out, that in theſe latter words, he had in his eye thoſe words of the Lord to *Abraham*, (*g*) *This is my Covenant*—

(*a*) Luke 22. 20. & 1 Cor. 11. 25. (*b*) 1 Cor. 11. 25. (*c*) Luke *ibid.* & 1 Cor *ibid* (*d*) Luke *ibid.* (*e*) *In the 8th Art. of this Chapter.* (*f*) Exod. 24. 8. (*g*) Gen. 17. 10.

that

that every Male among you ſhall be circumciſed. It is (*a*) in truth, as if God had ſaid thus, *Circumciſion is my Covenant.* Therefore we muſt not look upon theſe words, *This Cup is the New Covenant in my Blood,* &c. as only recorded by the holy Writers for the explaining theſe words, *This is my Blood, the Blood of the New Covenant.* For ſince they are two different alluſions to two ſeveral paſſages of the old Teſtament, it is but reaſon, that we conſider them as two different things. And we ought to be no Chriſtians to doubt, whether the Lord in the inſtitution of his Supper, ſaid all thoſe ſeveral things, which the Divinely inſpired Writers teſtifie that he did ſay. So that it can no way be denied, but that indiſputably he equally ſaid, both, *This is my Blood, the Blood of the New Covenant, the Blood ſhed for ma-*

(*a*) *See the foregoing Chapter,* Art. 6.

ny, for the remiſſion of ſins: and, *This Cup is the New Covenant in my Blood, my Blood ſhed for you.*

12. *The New Covenant in my Blood,* ſignifies, The New Covenant initiated and eſtabliſhed in my Blood. This addition, *My Blood ſhed,* makes this farther Diſcovery, in what capacity the Blood of Jeſus Chriſt is the foundation of the new Covenant. It is, ſayes he, not as it runs in my veins, but as poured out in Sacrifice. *For you,* ſignifies, to put you in a condition to be the Friends of God, to aboliſh that, which *made a ſeparation betwixt God and you*, and hindred, that he made not a Covenant with you; that is to ſay, to expiate your ſins, that made this obſtruction, and to help you to obtain remiſſion of that infinite puniſhment ye had merited. The word, *For many,* was too uncertain and general: There was need of ſomething more particular and direct in the adminiſtration

ſtration of a Sacrament. Therefore, *For you*, ſayes our Lord in his laſt words; (*a*) ſhewing his Diſciples, that the ſhedding of his Blood had regard to them in particular. And it is proper to a Sacrament thus to particularize, what in preaching is ſpoken indifferently to all men. *This Cup is the new Covenant in my Blood, my Blood ſhed for you.*

13. *This Cup*, ſignifies either, *This Cup of Wine*, or *That which is contained in this Cup*, (*b*) according as you conſider the ſtyle of the *Jews*, or that uſual (*c*) Figure, acknowledged here by both Communions. If it ſhould be ſaid, that by what was in the Cup, the Lord meant his own Blood; they would then make him

(*a*) *In giving them the Conſecrated Bread, he ſays the very ſame thing upon the ſame conſideration, and in the ſame ſenſe*, This is my Body, my Body broken for you. (*b*) *Read once more* Art. 5. (*c*) *Called a* Metonymy *of that which contains, for what is contained.*

ſay, *This Blood is the Covenant in my Blood*; and who ſees not that, *This Blood in my Blood*, makes a ridiculous ſenſe, not fit to be imagined, that our Lord ſhould utter? But we need not argue, where Chriſt ſpeaks. He proceeds to declare to us expreſly, that what was in the Cup, was Wine; *of the fruit of the Vine.* And Monſieur *Arnaud* eaſes us of the trouble of proving, That the meaning of theſe words, *This Cup* (or *Chalice*) *is the new Covenant in my Blood*, can be nothing elſe, but *This Cup is the SIGN and SEAL of the New Covenant*, &c. For he maintains (a) it in good earneſt; and averrs moreover, That *this Figure, which gives to the Sign, the name of the thing ſignified, is, in this place, reaſonable, clear, and as intelligible as a ſimple, literal expreſſion.* His reaſon is, *That there is an avowed, ſetled*

(a) *Perpet. tom.* 2. l. 1. c. 14. p. 118.

relation

relation by the conſent of all men, between the Covenants and the exterior Signs that mark them out, by which we determine without the leaſt difficulty, that this outward thing which they joyn to the word Covenant, is that outward ſign which every Covenant requires. They are his own words, and I thank him for them. Only I muſt add, that he ſayes not all. The Diſciples had regard to this Figure.

1. Becauſe the Literal ſenſe had here ſhut out it ſelf; for it implies a contradiction, that one thing ſhould properly be another; that Wine or a Cup ſhould, without a Figure, be the New Covenant. 2. Becauſe for the reaſons already given in the foregoing Chapter, they had all the reaſon in the world, to look upon the Wine in this Cup, not as a common Drink, but as a ſacred Sign; that the Figure, which gives to the ſign the name of the thing ſig-

nified, was of all others, that which was then the moſt obvious to their conceptions; that the ſenſe of this Figure did perfectly agree with the words of our Lord; and that the words of our Lord could admit no other ſenſe. In truth, it appears plainly; and it is that, which is particularly conſiderable here, when the Lord ſayes, *This Cup is the New Covenant*, &c. he had in his thoughts theſe words of God to *Abraham*, (*a*) *This is my Covenant—— that every Male among you be circumciſed:* or, which is the ſame thing, *The Circumciſion is my Covenant.* This made it appear plainly to the Diſciples, that the Lord meant, that the Cup was the New Covenant, in the ſame ſenſe, as God had ſaid, that Circumciſion was the Covenant that he made with *Abraham.* They knew that Circumciſion was

(*a*) Gen. 17. 10.

not

not properly it ſelf this old Covenant: but that it was the *Sign* of it. For God did ſo explain himſelf preſently after. (a) *And this ſhall be unto you for a Sign of the Covenant betwixt me and you.* So that they knew very well, that Circumciſion was not called the Covenant of God, otherwiſe than by this Figure, which calls the Sign by the name of the thing ſignified; God having ſaid, that it was his Covenant, inſtead of ſaying, that he appointed it to be the Sign and Sacrament thereof. Thus ſeeing, that in this place, Jeſus Chriſt did manifeſtly allude to this ancient ſtyle, they could no longer doubt, but in ſaying, *This Cup is the New Covenant*, &c. he intended to ſay in like manner, *This Cup is the Sign and Sacrament of the New Covenant.*

14. After all, we have here, the

(a) Gen. 17. 11.

Confeſſion of one of our moſt inveterate Adverſaries. The Lord diſcovers ſo plainly in his laſt words, that he makes uſe of the Figure, which gives to the Sign the name of the thing ſignified; that Monſieur *Arnaud* himſelf cannot deny it. So that if all that went before could not make out this Figure to his Diſciples; which however, cannot be ſaid without great abſurdity: at leaſt this laſt expreſſion would have done it. But it would have ſufficed, that the Lord in any part of his Diſcourſe, had given occaſion to have reflected upon this Figure, which alone makes ſenſe of theſe words, *This is my Body*, &c. *This is my Blood*, &c. This was enough to make them have recourſe to it. For thereby he engaged them to look upon the Cup as a Sign; and by conſequence, to conclude, that the Bread which he had given them, ought undoubtedly to be a Sign alſo:

ſo: ſuppoſing that the Lord employed it upon the ſame occaſion, and manifeſtly to the ſame uſe, as the Cup. Now Monſieur *Arnaud* does every where acknowledge, that to give us a reaſonable ground to underſtand, what is ſaid to us, in the ſenſe of that Figure, which gives to the Sign the name of the thing ſignified; it is enough, that we are allowed to believe, that what they ſpeak of to us, is really a Sign. We ſhould but trifle, to anſwer, that the Lord poſſeſſes us not with this fancy of a ſign, till he has ſaid, *This is my Body*, &c. *This is my Blood*, &c. For were it true, as the contrary has been invincibly proved, we could infer no more, but that the latter part of his Diſcourſe was more clear than the former, and did help it out. In which we find nothing, but what is practiſed every day, and of which we can give thouſands of examples in the Word of God. What is it

matter, whether it was at the beginning, or towards the end of a Diſcourſe of three periods, that the Lord Jeſus gave his Apoſtles to underſtand, that the conſecrated Bread and Cup were Signs, ſo long as he hath done it? Was it not the leaſt the Diſciples could do, upon an occaſion, where all things appeared ſo extraordinary, to ſtay till the Lord ſhould ſay all that he had to ſay to them, before they paſſed their judgments? We ſhew this reſpect to plain men, when they ſpeak to us; and ſhould not the Apoſtles do the ſame to the Son of God? But we have no need to ſtick upon that Point. I have ſhewed beyond diſpute, that the Lord, before he uttered theſe words, *This is my Body*, &c. *This is my Blood*, &c. had given his Apoſtles all the ground in the world, to look upon the Bread and the Cup as Signs; and by conſequence, to underſtand, what he ſaid

ſaid of them, in that Figure which gives to the Sign the name of the thing ſignified. So that when he ſhews them this Figure after a manner ſo evident, that Monſieur *Arnaud* could not avoid ſubmitting to it: He does indeed but confirm them more and more in the Conception they already had, that it was to be taken figuratively, what he ſpake to them; and it is as if he had ſaid to them, that is really the Figure, that muſt give you the Senſe of my Words upon this occaſion.

CHAP.

CHAP. XV.

The following Words of our Lord in the giving of the Cup.

1. ST. *Luke* (*a*) tells us, that the Lord ſaid, when he gave the Cup of the Paſsover, *I ſay unto you, that I will drink no more of the fruit of the Vine, till the Kingdom of God be come.* So then we ought not to queſtion, but the Lord ſaid thus upon this occaſion; becauſe it is an Evangeliſt that tells us ſo. S. *Matthew* and S. *Mark* inform us, That, after he had ſaid, in giving the Cup of the Holy Communion, *Drink ye all of this; for this is my Blood, the Blood of the New Covenant, the Blood ſhed for many, for the remiſſion of ſins; This Cup is the New Covenant in my Blood, my Blood ſhed for you:*

(*a*) Luke 22. 18.

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He adds, * (*a*) *Verily* (*b*) *I ſay unto you, that from* (*c*) *henceforth* (*d*) *I will drink no more of the fruit of the Vine* (or (*e*) *I will not drink of the fruit of this Vine*) (*f*) *until the day that I ſhall drink it new* (*g*) *with you in the Kingdom of my Father* (or (*h*) *in the Kingdom of God.*) Therefore we have no place to doubt, whether the Lord ſaid it or no, when he ſpake of the Cup of the Holy Communion; ſince it is both an Apoſtle and an Evangeliſt that aſſure us of it. For it would put us at too great a loſs, to ſay, that the Lord, when he ſaid this in S. *Matthew*, and in S. *Mark*, ſpake ſtill of the Cup of the Paſsover, and not of that of the Euchariſt; though the cohe-

* It is probable, that before he adds this, he ſayes, *Do this, ſo often as ye ſhall drink it*, &c. But this does not at all leſſen the force of what follows. (*a*) Mark 14 25. (*b*) Mat. 26. 29. & Mark ibid. (*c*) Mat. ib. (*d*) Mark 14. 24. (*e*) Mat. 26. 29. (*f*) Mat. ib. & Mark ib. (*g*) Mark ib. (*h*) Mark 14. 25.

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rence of the Diſcourſe of theſe two Writers abſolutely diſcover the contrary, and neither of them in any of their foregoing words, had ſaid one tittle concerning the Cup of the Paſsover.

2. The Primitive Chriſtians never made any ſcruple of this. They knew ſo well that the Lord ſpake of the Euchariſt, when he uttered theſe (*a*) words, that they concluded from thence, that what was drunk at the celebration of this Sacrament, was Wine. *That what was conſecrated, was Wine,* ſayes (*b*) *Clemens Alexandrinus*, ſpeaking of the Lords Supper, *the Lord has plainly ſhewed it, when he ſayes to his Diſciples, I will drink no more of the fruit of this Vine, till I drink it with you in the Kingdom of my Father.* S. *Cyprian* draws the ſame Conclu-

(*a*) I will drink no more of the fruit of the Vine, &c. (*b*) *Clem. Alexandr.* Pædag. l. 2. c. 2.

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ſion from the ſame words. (*a*) *We find there*, ſayes he, after he had repeated them, *that what the Lord called his Blood, was Wine.* But what need we fly to the teſtimony of the Fathers? The Church of *Rome it* ſelf is on our ſide in this point, and that in one of the moſt authentick Records of their Religion: In the *Trent-Catechiſm.* This *Catechiſm* goes about to prove, that the Lord made uſe of Wine in the Inſtitution of the Holy Sacrament. It ſayes, (*b*) *The Catholick Church has alwayes taught it from what the Lord*

(*a*) *Cypr. Ep.* 63. Quâ in parte invenimus — Vinum fuiſſe, quod ſanguinem ſuum dixit. (*b*) *Catech.* ex Decreto *Conc. Trid.* Tit. de Euchar. Sacram. Dominum Salvatorem Vino in hujus Sacramenti inſtitutione uſum eſſe Catholica Eccleſia ſemper docuit, cum ipſe dixerit, Non bibam à modo de hoc genimine vitis, uſque in diem illum. Quo in loco, *Chryſoſtomus*, de genimine, inquit, Vitis, quæ certè Vinum, non Aquam produxit. ut tanto ante, illorum Hæreſim, qui aquam ſolam in hiſce Myſteriis adhibendam ſenſerunt, convellere videretur.

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himſelf

himſelf ſaid; From henceforth I will drink no more of this fruit of the Vine, till that day. He ſayes, as S. Chryſoſtom *obſerves in this place, of the fruit of the Vine; and the Vine produces Wine, and not water: that he might confute the Hereſie of thoſe that believed nothing but Water was to be uſed in this Sacrament.* Now it is evident to all the world, that it cannot be concluded from theſe words, that our Lord made uſe of Wine at the Euchariſt, unleſs you will take it for granted, that he ſpake in reference to the Euchariſt, when he ſaid, *I will drink no more of this fruit of the Vine, until that day,* &c. So that all Chriſtians muſt allow, that Jeſus Chriſt ſpeaks here of what was drunk at the Communion.

3. Many both Ancient and Modern, have thence concluded, that the Lord himſelf had partaken of what he gave at his Holy Supper. And

And methinks they had reaſon: For this word, *From henceforth*, can be no otherwiſe underſtood, but after the Lord had done drinking of the Fruit of the Vine; and ſo from thenceforward he would drink of it no more. The Holy Ghoſt makes this out to us by the hand of (*a*) S. *Mark*, who reports the words of our Saviour after this manner; *Verily, I ſay unto you, I will drink no more of the fruit of the Vine, till the day that I ſhall drink it new in the Kingdom of God.* For this is ſo far from meaning, that he himſelf did not drink of the Cup of his Sacrament, that on the other ſide, this Word, *I will drink no more*, ſeems to inſinuate, that he had juſt drunk of it. And no doubt it became his uſual goodneſs, to eat and drink the firſt upon this occaſion, to take off all ſcruples that might ariſe amongſt his

(*a*) Mark 14. 25.

Diſci-

Diſciples, in that he enjoyned what was contrary to the cuſtom of their Nation, by obliging them to eat and drink after they had performed the Paſsover.

4. That which all Chriſtians ought carefully to obſerve here, is, that the Lord calls (a) *Fruit of the Vine*, the Liquor that he had commanded his Diſciples to drink, and of which he had juſt before ſaid, *This is my Blood*, &c. Beſides, there is no man will deny, but that *fruit of the Vine*, as it is Liquor, is *Wine*. Thus we learn from the Son of God himſelf, that the Liquor, which was in the Conſecrated Cup, was *Wine*. And by conſequence, the Conſecration did not change the Nature of the Element. The Diſciples could make no doubt of it, becauſe it was their Maſter, that

(a) You will find the Original of this Expreſſion, *Chap. 7. Art. 2.*

aſſu-

aſſured them of it from his own mouth; that I ſay nothing of their ſight and other Senſes, which teſtified to them the ſame thing. So that they had yet another reaſon to confirm them in this Opinion; that when he called this Liquor *His Blood*, he made uſe of the Figure, which gives the name of the thing ſignified to its Sign; that the Conſecrated Wine was his Blood after the ſame manner as the Paſchal Lamb was the Lord's Paſsover. And this is what naturally, and without the leaſt force may be gathered from our Saviour's Words. But that which they make uſe of, to avoid the ſtrength of this Argument, and to endeavour to perſwade, in favour of *Tranſubſtantiation*, that *the fruit of the Vine*, may ſignifie the very Blood of Jeſus Chriſt, (*a*) is ſo

(*a*) *See* Monſieur *Aubertin*, De Sacram. Euchar. *l.* 1. *c.* 17. *p.* 113, 114.

forced, and ſo far from the Language of God and Man, that it is impoſſible any one, that takes but the leaſt heed, ſhould be deceived. Therefore I think it not worth while to argue upon ſo ſlight an Objection: It will do better to ſpend the reſt of this Chapter in making ſome Reflections upon theſe (*a*) laſt words of our Lord. It will be worth our pains to look narrowly into them, and to take care to underſtand them well.

5. When the Lord uttered in a manner the ſame words at the giving of the Cup of the Paſsover; he meant, that he would no more partake of this Ceremony of the Law; but that one day he would enjoy in Heaven with his Diſciples that Felicity and Glory, of which the Paſsover was the Shadow and Figure. We need only to read the

(*a*) *I will drink no more of the fruit, &c.*

whole

whole paſſage carefully over, to be convinced that that is its ſenſe. This it is, (a) *He ſate down at Table, and his twelve Apoſtles with him: Then ſaid he unto them, I have greatly deſired to eat this Paſſover with you, before I ſuffer: For I ſay unto you, that I will eat of it no more, till it be accompliſhed in the Kingdom of God. And he took the Cup, and gave thanks, and ſaid, Take it, and divide it among you: For I ſay unto you, that I will drink no more of the fruit of the Vine, till the Kingdom of God be come.* In ſaying, *For I ſay unto you, that I will eat of it no more, till it be accompliſhed in the Kingdom of God*, he means, That for the future, he would no more partake of the Lamb, of the unleavened Bread, nor of the bitter Herbs of the Paſſover; but that one day he would partake in Glory, when that which was prefigured by

(a) Luke 22. 14, 15, 16, 17, 18.

this Ceremony, ſhould be fulfilled. So that when ſpeaking afterwards of the Cup, of which they ſolemnly drank at the celebration of this ſame Ceremony, he adds, *For I ſay unto you, that I will drink no more of the fruit of the Vine, till the Kingdom of God be come:* It is plain, that he meant no more but that after that, he would partake no more of the Cup of the Paſsover; juſt as he had before proteſted, that he would partake no more of what they there ate, and that thenceforward he would look after nothing but the Truth, which remaines in Heaven, whereof this Sacrament had been the repreſentation upon Earth. To be ſhort, in theſe laſt words, the Lord makes an end of declaring to his Diſciples, that this was his laſt Paſsover; that they ſhould never ſee him more at this Ceremony. So he did not intend to ſay, that for the

the future he would drink no more Wine at all upon Earth; but only, he would drink no more of that, which was the Subject of the preſent Diſcourſe; that he would partake no more of the Cup of the Paſsover. And this all the world muſt confeſs upon the firſt Diſcovery. I am very confident, that the Reader eaſily perceives already the light it gives, upon that repetition the Lord thought fit to make of theſe very ſame words, in giving the Cup of the Euchariſt.

6. When he ſayes, *Verily I ſay unto you, that from henceforth I will drink no more of this fruit of the Vine*; he means no more, than that from that very time, he drank the Cup of his Sacrament for the firſt and laſt time both together: that after this firſt time, he would no more partake of that Holy Ceremony, which they ſaw him inſtitute. He ſayes, *Of this fruit of the Vine*, to ſhew more

plainly, that he ſpake not of wine in general, but only of that of the Communion. And yet, that they might not fancy, that he meant thereby, that the Wine, of which he ſpake, had no more the nature of other Wine; the Holy Ghoſt inſpires S. *Mark* to deſcribe the ſame thing, with this general expreſſion, (a) *I will drink no more of the fruit of the Vine.* Now if this preciſe form of ſpeaking, *Of this fruit of this Vine*, does tie up the ſaying of the Lord to the Wine of the Holy Communion, then this expreſſion at large, *Of the fruit of the Vine*, gives us to underſtand from God, who did inſpire it, that the Wine of the Holy Communion alwayes remains Wine. So the Lord did not intend to ſay, That after this Meal he would drink no more Wine upon earth. Therefore let no man wrack his Fancy,

(a) Mark 14. 25.

to

to put forced Expoſitions upon theſe words of one of the Apoſtles, (*a*) *We have eaten and drunk with him after his being raiſed from the dead.* He meant plainly, that he would drink no more of the Wine of the Euchariſt; that he would no more partake of that Ceremony, which he had inſtituted. And that which he ſo carefully warns his Diſciples of, ſo at the ſame time, to make uſe of an aſſeveration, and a Preface; which he never does, but when he would ſtir up the attention of his hearers, as having ſomething of more than ordinary concern to deliver. *Verily*, There is the Aſſeveration; *I ſay unto you*; There is the Preface: What he ſo carefully warns them of, is, firſt, to make them the more ſenſible, how neceſſary it was, that they took good heed to the manner of his inſtitution

(*a*) Acts 10. 41.

of this Holy Ceremony, because he was no more to repeat before them what he then did; and that at the peril of their salvation, they were not to forbear his Institution. Secondly, That they might observe, that it was not for his own use, that he instituted the Holy Communion, but purely for their good, and for the good of all those, that should believe in him through their preaching: And lastly, to take occasion thereby effectually to teach them, that this Wine did give assurance of something of infinite value for the Life to come. Which last part is expresly observed in the latter part of these words; *Verily, I say unto you, that from henceforth I will drink no more of the fruit of the Vine* (or, *I will drink no more of this fruit of this Vine*) **till the day that I shall drink it new with you in the Kingdom of my Father**; or, **in the Kingdom of God.**

7. *That*

7. *That day*, in the Scripture-Language ſignifies, *The laſt day*; that great day, upon which, the faithful being raiſed from the dead, and having received the ſentence of abſolution, ſhall go into Heaven with their Saviour, there to live and reign eternally. (*a*) *But as to* THAT DAY, *no man knows.* (*b*) *Ye are not in Darkneſs, ſo as* THAT DAY *ſhould overtake you as a Thief.* (*c*) *He ſhall come to be glorified in his Saints, and to be admired in all them that believe——in* THAT DAY. (*d*) *I know whom I have believed; and I am perſwaded that he is able to keep that which I have committed unto him againſt* THAT DAY. (*e*) *Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the righteous Judge ſhall give me at* THAT DAY.

This Obſervation thus made good,

(*a*) Mat. 24. 36. (*b*) 1 Theſ. 5. 4. (*c*) 2 Theſ. 1. 10. (*d*) 2 Tim. 1. 12. (*e*) 2 Tim. 4. 8.

is

is the Key of all the reſt. The Holy Ghoſt ſhews us in (*a*) S. *Mark*, that, what Jeſus Chriſt in (*b*) S. *Matthew*, calls *The Kingdom of his Father*, is exactly the ſame with that which is ſo often called *The Kingdom of God:* and *the Kingdom of God* is by way of eminenee, in Scripture-Language, *The Chriſtian Church.* This Kingdom is under two conditions; that of Grace, upon Earth; and that of Glory, in heaven. Therefore ſince by *That Day*, muſt be underſtood the Laſt Day, it is manifeſt, that by *The Kingdom of God*, we can here underſtand no other thing, but this ſtate of Glory, in which the Church will be found after the Reſurrection of the Bleſſed. *Until that Day, that I ſhall drink it new with you in the Kingdom of my Father*, muſt then mean, *till the Laſt*

(*a*) Chap. 14. 25. (*b*) Ch. 26. 29.

Day,

Day, that I ſhall drink it new with you in Heaven.

8. But are we to drink Wine in Heaven? We muſt take Myſtical Expreſſions in a Myſtical ſenſe. The very word *New*, directs us to it in this place. *Till that day when I ſhall drink it new.* For it ſhews, that the Lord underſtands no more the Word *wine*, or *the fruit of the Vine*, in the ſame ſenſe as he did in his firſt words, *Henceforth I will drink no more of this fruit of this Vine.* It ſhews likewiſe, that he promiſes us a Wine far more excellent than that of the Euchariſt: For the Scripture by this qualification of *New*, intends the extraordinary value of a thing; as when it promiſes us (*a*) *a new Name*; (*b*) *a new Covenant*; (*c*) *a new Jeruſalem*; (*d*) *a new Heaven and a new Earth*, &c. In a word, the Lord

(*a*) Rev. 2. 17. (*b*) Jer. 31. 31. *Explained by* Heb. 8. 13. (*c*) Rev. 3. 12. (*d*) 2 Pet. 3. 13.

means

means by this *New wine*, the wonderful and heavenly Bliſs, of which the Wine of the Holy Supper is the Earneſt and Seal to us; repreſenting to us, and aſſuring us, that ſince the Blood of Jeſus was ſhed for the remiſſion of our ſins, we need fear no longer the puniſhment the Law has denounced againſt ſinners; we may expect from the Merey of God all that we could promiſe our ſelves from the beſt of Parents, and from the greateſt of Kings; that then we ſhall come out of our Graves, and raiſed in Glory, we ſhall be received into the preſence of our Saviour, with whom we ſhall for ever enjoy ſuch raviſhing delights, (*a*) *as Eye has not ſeen, nor Ear heard, nor has it entred into the Heart of man.* Then ſhall we ſee the entire accompliſhment both of all that the Paſsover did prefigure, and of all that the

(*a*) 1 Cor. 2. 9.

Holy

Holy Communion has ſealed to us, and all that the bleſſed Cup in particular has promiſed us. That is this *New Wine*, that our Lord muſt drink at the laſt day with his Diſciples: and it is uſual in Scripture to repreſent the joyes of Heaven ſo, under the type of Feaſts and earthly Delights. (*a*) *In thy preſence is fulneſs of joy.* (*b*) *Many ſhall come from the Eaſt and from the Weſt, and ſhall* (*c*) *ſit down with Abraham, and Iſaac, and Jacob in the Kingdom of Heaven.* (*d*) *Bleſſed is he that ſhall eat Bread in the Kingdom of God.* (*e*) *I give unto you a Kingdom, as my Father gave unto me, that ye may eat and drink at my Table in my Kingdom.* (*f*) *Happy are they that are called to the Feaſt of the Marriage of the Lamb.* It is in purſuance of this Language, that the Lord repreſents here to us the plea-

(*a*) Pſal. 16. 11. (*b*) Mat. 8. 11. (*c*) The Word in the Original ſignifies, *To ſit at meat.* (*d*) Luke 14. 15. (*e*) Luke 22. 29, 30. (*f*) Rev. 19. 9.

ſures

ſures of Heaven, under the Sign of Wine, but of a *New Wine*.

9. I will conclude this Chapter with the obſervation of (*a*) S. *Mark*, *And they all drank of it*. The Lord had ſaid to his Diſciples, when he gave them the conſecrated Cup, (*b*) *Drink ye all of this*. S. *Mark* then tells us, that this Command was obſerved without the leaſt oppoſition; that there was none of his Diſciples, but what ſubmitted to it. Which, no doubt, they had never done, had they believed, that, what the Lord Jeſus Chriſt gave them to drink, was literally his Blood. For there was nothing more ſeverely forbid them by the Law, nor with greater care, than the (*c*) uſe of Blood. They were forbid upon pain of death. And we muſt not think, that the Command the Lord gave them to

(*a*) Mar. 14. 23. (*b*) Mat. 26. 27. (*c*) Lev. 3. 17. & chap. 7. 27. & chap. 17. 10, 12. & chap. 19. 26. & Deut. 12. 16, 23.

drink,

drink, could have made them ſo eaſily have paſſed over Gods ſo rigorous prohibition in the Law. For who knows not, what S. *Peter* did? and that after our Saviours Aſcenſion, and the coming of the Holy Ghoſt? (*a*) He ſees a Sheet; wherein was all manner of Creatures, as well thoſe that were forbidden by the Law, as others. A voice calls to him, *Ariſe, Peter, kill and eat.* He eaſily perceives that this Voice came from God: His Anſwer ſhews it. And yet does he obey this Order to kill and eat? Quite contrary, he immediately cries out, *Not ſo Lord; for I have never EATEN ANY THING that is common or unclean.* It is the Term the *Jews* gave to all that the Law of God forbad them to eat or drink. After this, I leave any reaſonable man to judge, whether it be likely that this ſame Apoſtle and

(*a*) Acts 10. 12, 13, 14.

his

his Companions, at a time when they had a thouſand times leſs knowledge, and underſtood the Lord Jeſus a thouſand times leſs: whether it be likely, that at that time, they ſhould all drink, as they did, without the leaſt reſiſtance or ſcruple at what the Lord gave them; if they had believed, that what the Lord gave them, was Blood; which, of all things, the Law of God had moſt ſtrictly forbidden them. (*a*) *Ye ſhall eat no manner of Blood in any of your Dwellings*, &c. *Whatſoever Soul it be that eateth any manner of Blood, even that Soul ſhall be cut off from his people.* Their ready and punctual obedience to the Command of Chriſt, is no doubt an undeniable proof, that they ſaw nothing in it contrary to the Law of God; that they eaſily perceived, the Lord called not the Wine his Blood,

(*a*) Lev. 7. 26, 27. *& alibi paſſim.*

otherwiſe

otherwiſe than as he intended it the ſacred Sign of it; that he purſued the ſame Language, he and they had ſpoke in all that day; and made uſe of the Figure which gives to the Sign the name of the thing ſignified.

CHAP. XVI.

What the Lord himſelf informs us of the End of all this Holy Ceremony.

1. WHen the Lord Jeſus had ſaid, in giving the Conſecrated Bread, (*a*) *Do this in remembrance of me*; and when he had ſaid in giving the Bleſſed Cup, *Drink ye all of this, for this is my Blood, the Blood of the New Covenant, the Blood ſhed for many for the remiſſion of ſins: This Cup is the New Covenant in my Blood, my Blood ſhed for you*; he added (*b*) *Do*

(*a*) Luke 22 19. & 1 Cor. 11. 24 (*b*) 1 Cor. 11. 25.

this, ſo oft as ye ſhall drink it, in remembrance of me. They are the words by which the Lord teaches us the end and deſign of his holy Supper.

I have two things to ſet down for the clearing of them; the one, That the Lord appointed the Euchariſt to be the commemoration of his death, and our Redemption: The other, That it is not an empty repreſentation of the Death of the Saviour of the world. There ſhall be a Chapter for each Point.

2. By the Rule, which we have (*a*) laid down; and which the Church of *Rome* confirms by her Practice; ſince the Lord ſaid, when he commanded to drink the Cup; *Do this, SO OFT AS YE SHALL DRINK IT, in remembrance of me:* Either he ſaid or meant the ſame, when he commanded to eat the

(*a*) *Chap Art.* 3. That all the Lord ſayes at the Diſtribution of one, is underſtood in the other.

Bread,

Bread, *Do this, AS OFT AS YE SHALL EAT IT, in remembrance of me.* S. *Paul* puts it out of queſtion. After having ſet down the words of Chriſt, he adds of his own words by way of explanation, (*a*) *For as oft as ye eat this Bread, and drink this Cup, ye do ſhew the Lords Death till he come.* So that it appears clearly, that according to him, this Clauſe, *So often as ye ſhall eat it*, ought to be underſtood in Chriſt's Inſtitution, concerning the Bread, *Do this in remembrance of me.* And ſo we may apply it, as if the Lord had pronounced it in expreſs terms.

3. They of the other Communion, pretend that theſe firſt words, *Do this*, (*b*) entitles their Prieſts to the Office of Sacrificers; meaning, that they have the priviledge to offer up our Lord Jeſus Chriſt every day in real

(*a*) 1 Cor. 11. 26. (*b*) Conc. Trid. Seſs. 22. c. 1, & 2, *item* Can. 1, 2, & 3.

Sacrifice, properly ſo called, and truly propitiatory for the ſins both of the living and the dead. But the very relation of this Fancy carries its confutation with it. After all, Truth need only ſhew it ſelf to diſpel the Clouds of Errour.

4. *(a)* The natural uſe of the word *This*, is to point out the thing of which one ſpeaks. Therefore in ſaying, *Do this*, the Lord points out to his Diſciples ſomething he was ſpeaking to them of; and becauſe he enjoyns them *to do that thing*, it is plain it muſt be ſome action. But of what action ſpake he unto them? *Take, eat, This is my Body; my Body broken for you*, were the words he had ſpoken to them in giving the Conſecrated Bread. It is impoſſible he ſhould direct them to any other action by the word *This*, than that of which he had juſt before ſpoken to them. It

(a) *See* Chap. 11. Art. 2.

is

is therefore impoſſible the action he recommends to them, ſhould be other, than to eat the Bread of the Holy Communion: For that is the Action he ſpake of to them. *Do this in remembrance of me,* then ſignifies, Obey the Command I give you, *Eat of this Bread in remembrance of me.* The very ſame immediately follows, after having ſaid of the Cup, *Drink ye all of this, for this is my Blood,* &c. He adds, *Do this, ſo oft as ye ſhall drink it, in remembrance of me.* So that, *Do this,* in this ſecond Part, ſignifies, *Drink* of this Cup. For he then ſpake to them of no other Action but that; and the word *This,* could direct them to no other Action, but that, of which he ſpake to them. Theſe words, *So oft as ye ſhall drink it,* which the Lord uttered in giving the Cup, and theſe, *So oft as ye ſhall eat it,* which at leaſt he underſtood in giving the Bread; are likewiſe a manifeſt proof that Chriſt's meaning was that. For

it appears by theſe Expreſſions, that it is by eating the Bread, and drinking the Wine of the Holy Communion, that we ought to celebrate the memory of the Lord; and by conſequence, that what the Lord enjoins, when he ſayes in diſtributing the one and the other Element, *Do this, in remembrance of me*, is, *Eat of this Bread, Drink of this Cup.* What connexion would theſe words, *So oft as ye ſhall eat it, ſo oft as ye ſhall drink it*, have with *Do this*; if *Do this*, were not a reiterating of the Command to *eat* and to *drink?* Indeed S. *Paul* himſelf explains it ſo, when in reporting the words of the Lord, *Do this in remembrance of me; Do this, ſo oft as ye ſhall drink it, in remembrvnce of me*; he adds, (*a*) *For ſo oft as ye eat this Bread, and drink this Cup, ye do ſhew the Lords death till he come.* It appears from thence, that *Do this*, is,

(*a*) 1 Cor. 11. 26.

Eat

Eat of this Bread, Drink of this Cup: or, as we ſpeak at this day, *Receive the Communion.* The Matter is too evinent to ſtick longer upon.

5. Theſe Words, *As often as ye ſhall eat it, as often as ye ſhall drink it,* ſhew, that the Lord did not inſtitute his Supper to be obſerved but once; that he intended, they that believed in him, ſhould receive often, after his going up into Heaven; that ſo for the future this Sacrament ſhould make part of the publick Chriſtian Worſhip; that there is no ſet time for the celebration of the *Euchariſt*; that it matters not at what time it is obſerved, provided that (*a*) *as often* as it is done, it be done in remembrance of our Lord; and that the Lord leaves it to the diſcretion of the Church to appoint ſuch times as are moſt proper for the due adminiſtration of this Sacrament.

(*a*) ὁσάκις ἄν.

6. *Do*

6. *Do this, as often as ye ſhall eat it, in remembrance of me; Do this, as often as ye ſhall drink it, in remembrance of me*, muſt then ſignifie, that Chriſtians ought frequently to receive the Holy Communion, and that it is in remembrance of Jeſus Chriſt that they ought alwayes to receive. But Jeſus Chriſt is very God, Jeſus Chriſt is very Man, Jeſus Chriſt is alive, Jeſus Chriſt was dead. Now then in which of theſe capacities is it, that he would have us conſider him, when he inſtitutes the obſervation of this Supper in remembrance of himſelf? I lay it down as an indiſputable Truth, that it is under that, whereby he is become the Author of Salvation and Life. And he is not the Author of Salvation and Life, but as he hath ſuffered the Death which we deſerved. For to ſave us, he was to ſatisfie the Juſtice of the great God; to ſatisfie which, he was to pay what we ought by reaſon of our ſins; and

we

we were indebted an eternal Death. So that there was a neceſſity to ſuffer ſuch a Death in our ſtead, to be the Author of Salvation; and Jeſus Chriſt ſuffered it upon the Croſs. He is dead, as man; and his Death was of an ineſtimable value, becauſe the man that ſuffered it, was perſonally the true God. From all which it follows, that it is plainly under the notion of dead and offered up for us, that the Lord would be conſidered upon this occaſion. So that to ſay, *Do this, as often as ye ſhall eat it, in remembrance of me*, &c. is the ſame thing, as, Eat of this Bread, Drink of this Cup, Receive the Communion, in remembrance of the Death I have undergone to purchaſe Life for you. The Lord ſhews it clearly by the manner after which he deſcribes himſelf; for he ſpeaks of his Body apart, and of his Blood apart, as two things ſeparate; which they were not, but at his Death.

He

He ſpeaks of his Body, as of a *Body broken for us*; and of his Blood, as of *Blood ſhed for many, for the remiſſion of ſins*; and this they were not, but at his Death. And therefore when he adds, immediately after he has thus deſcribed himſelf, *Do this in remembrance of me*, &c. it is evident, he means, they ſhould receive the Communion in remembrance of him in that condition, as he had juſt before deſcribed himſelf, as dead for our Salvation. S. *Paul* is clear in the caſe, when he explains the words of our Saviour. *For*, ſayes he, *as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lords Death, till he come.* By *ſhew the Lords Death*, he explaines what the Lord meant by, *Do this in remembrance of me*: a manifeſt proof, that to receive the Communion in remembrance of the Lord, is to do it in remembrance of the Death of the Lord, in remembrance

brance of *his Body broken, and his Blood ſhed for us.*

7. But what is it to receive the Communion in remembrance of Jeſus Chriſt dead? The manner of the expreſſion is powerful enough of it ſelf to explain the meaning, eſpecially in the (*a*) *Greek.* It is to eat the Lords Supper for a remembranee of the Death of Chriſt; to call to mind and renew the conſideration of all, that is obſervable and of value in this Death; that is, how it was undergone; what could engage the Lord to ſuffer it; the mighty Redemption it hath wrought; wherein its great virtue conſiſts, and what ought to be done to procure a ſhare in it; The whole deſign is, that we celebrate the memory of ſo ſacred an event with that joy, acknowledgment and thankſgiving, as the thing it ſelf challenges. So that

(*a*) Εἰς ἀνάμνησιν.

when

when the Lord commands, that as often as we eat this Bread, and drink this Cup, we do it in *remembrance* of his Death, he plainly discovers, that he appointed this Ceremony to be a *Memorial* for us, that from time to time might stir up our meditations in an extraordinary manner, and be a publick solemnity of the wonders of his Passion. Whereby we are to take notice, that the Lords Supper ought to hold the same place among Christians in respect of his Death, suffered for our Salvation; as the Passover, which he and his Disciples had just before kept, held amongst the *Jews*, in respect of the Lamb that was sacrificed in *Egypt*, for the deliverance of *Israel*. God (*a*) instituted the Passover for a remembrance of this Sacrifice, of the Deliverance that followed, and of all the great advantages that thereby accrued to

(*a*) Exod. 12. 14, 17, 24, 25, 26, 27.

his

his people. He would have the Paſs-over kept yearly, in remembrance of ſo eminent an Event, that the *Iſraelites* might never forget it; that they might celebrate the praiſes of it; and in ſo doing, confeſs that the Lord was their God. The Death of Chriſt has procured a deliverance for Mankind, of a thouſand times more value than that from *Egypt*; a Deliverance, a Redemption, which acquitting us from Death and Hell, puts us in poſſeſſion of an immortal Life in Heaven. Nothing could be more reaſonable, than to provide for the eternizing the Memory of ſo divine and wonderful a good hap, than to oblige men often to think upon it, and ſolemnize the wonders of it. For this cauſe therefore it is, that the Lord here inſtitutes the Sacrament of the Euchariſt: And never was there ſo exact a *Memorial* as this. The Lord has duly appointed it ſuch Elements, which of themſelves,

ſelves, if one may ſo ſay, remind us both of the Nature, the Cauſes, the Effects, the Uſe, and all the precious Conſequences of this Death; whoſe commemoration is in performance. In a word, all concurs here to one and the ſame purpoſe; which we ought carefully to obſerve. The Wiſdom and Love of Chriſt appears in it moſt eminently.

8. Firſt, The *breaking* of the holy Bread, and *powring out* of the ſacred Wine, layes before our Eyes, that this Death was a violent one, cauſed by the breaking of the Body, and the powring out of the Blood of our Lord; a neceſſary condition to render it a true ſatisfactory puniſhment: without which Qualification it had ſignified nothing to us.

Secondly, This very circumſtance, that they give us the Bread and the Wine, which repreſents to us this Death; whence it appears, that it was for us the one was broken, and the

the other powred out; this very thing, I ſay, convinces and minds us, that it was for our ſakes the Lord ſuffered Death upon the Croſs. Our Sins had brought it to that paſs, either that all Mankind ſhould be left to periſh eternally, or elſe that he himſelf muſt die in our ſtead. His Love made him chooſe the latter. Our Sins then, and his Love are the true cauſe of his ſuffering. So that it is really for us he ſuffered Death, as is repreſented to us by the diſtribution of the Elements; giving us thereby occaſion to conſider both the Horror of Sin, and the infinite Love of our Lord Jeſus Chriſt.

Thirdly, Bread and Wine are the moſt proper nouriſhments to ſuſtain this Life. It is with *Bread* (*a*) ſays one of the Prophets, that *God ſtrengthens*, and with *Wine that God rejoyces the Heart of man.* Bread cures bodily

(*a*) Pſal. 104. 15.

hunger,

hunger, and Wine thirſt: We therein find our compleat nouriſhment. That puts us in mind of the wonderful effects of the Death of our Lord, how it is the Fountain of our Life; how it ſaves us from the ſecond Death; how it repleniſhes and refreſhes us with that Righteouſneſs, which we want, to ſtand in judgment; how it is both the Meat and Drink that nouriſhes us to eternal Life. It is for the better *repreſenting* to us this incomparable advantage of his Death, that the Lord appointed Bread and Wine in this holy Myſtery. For to ſupport the Natural Life, we muſt eat as well as drink. And therefore, to ſhew that his Death is to us a perfect Fountain of a heavenly and bleſſed Life, it was requiſite, that what makes up the compleat nouriſhment of the Body, ſhould be *appointed* in the Sacrament; that there ſhould be in the Sacrament, as well wherewithal to drink, as to eat; that

that we might ſee with our eyes, that nothing was wanting in the death of the Saviour of the world, to make us live for ever.

4. Jeſus *gave* the Bread and the Cup to his Apoſtles. And this Sacramental *giving* ſhews us, that our Saviour offers and gives to us his Death, with all its efficacy and merit.

5. In ſaying, *Take, Eat and Drink ye all of this*; he makes us call to mind, that, as it is not ſufficient for the ſupport of this Life, that we have choice Meats prepared for us, nor that we have them proffered to us, but we muſt take them, and make uſe of them; or elſe be they never ſo well dreſſed, they would do us no good: So, that the Death of our Saviour may actually deliver us from Death, and obtain for us Life Eternal, it is not enough that his Body has been broken, and his Blood ſhed upon the Croſs, nor that he proffer

us his Death as the way to Life; unleſs we accept his Offer, and make uſe of this heavenly Food, (a) *To eat his Body, and drink his Blood*, as the Scripture ſtiles it; without which, his Death, of as great value as it is, will nothing profit us. We ſhall ſee in the next Chapter how this muſt be done.

6. In eating the Bread and drinking the Wine of the Lords Supper, theſe nouriſhments impart of their virtue to our Bodies, and are united to us in the moſt intimate manner. Which ſhews us, that in receiving the Death of Chriſt, and applying it to our ſelves in ſuch a ſort, as ſhall be ſaid hereafter, this Death really belongs to us; we partake of its virtue, and it cauſes ſo ſtrict a union betwixt Jeſus Chriſt and us, that *he dwells in us, and we in him*; that *we are of his bone and of his fleſh.*

(a) John 6.

9. Thus

9. Thus it is, that the Lords Supper, in its performance, is a moſt compleat remembrance of the Death of our Lord. It ſets before our eyes all that we are bound to remember concerning his Death, to make an effectual and ſaving Commemoration of it. And the Lord, when he admoniſhed his Diſciples by theſe words, *Do this as often as ye ſhall eat it, in remembrance of me*, &c. That he appointed this Ceremony to be the remembrance of his Body broken, and of his Blood ſhed for us; leaves not the leaſt doubt in the foregoing words, *This is my Body*, &c. *This is my Blood*, &c. He obliges us thereby to look upon the Conſecrated Bread, broken, given, taken and eaten, as the *Memorial* and the *Sign* of his Body broken for us; the Conſecrated Wine, poured out, given, taken and drunk, as the Memorial and Sign of his Blood ſhed for the remiſſion of our ſins. That is to ſay, that he openly

declares, what he had already hinted ſeveral wayes, that therein was contained the Sacrament of his Paſſion, the Earneſt he left with his Church at his departure, to the end that ſhe might alwayes remember what he had vouchſafed to do for her; and that in celebrating this Ceremony, ſhe might ſolemnize all the wonders of his Death till his coming again. After this, had the Apoſtles the leaſt pretence to doubt, whether the Lord, when he ſpake of the Conſecrated Bread, that it was his Body broken, and of the Conſecrated Cup, that it was his Blood ſhed; ſpake by that Figure, with which they were ſo well acquainted, which they had made uſe of all that day, of which they had juſt before ſeen ſo many remarkable Examples in the Celebration of the Paſsover; of this Figure, which gives to the Signs and Tokens the Names of the things they repreſent, and of which they cauſe the

remem-

remembrance? Certainly, when the Lord had given them ſo much warning, the matter appeared very plain to them, the Bread was his Body, and the Wine his Blood, as the Lamb was the Paſsover, as all Sacraments are the things they ſignifie. And truly it is a deplorable Misfortune, that there ſhould be ſo many able perſons among Chriſtians, who employ their skill and thoughts to no other end, but to hinder themſelves from believing ſo clear a Truth, by ſearching for difficulties where really none are.

CHAP. XVII.

Of the Efficacy of the Holy Communion.

1. WE have ſeen, that the Lord appointed the Holy Communion for a Memorial, that might excite us ſolemnly to celebrate the wonders of his Death. But it follows by no means from thence, that the Ceremony is only a vain and empty reſemblance of the death of our Lord. On the contrary, it follows, that it is an excellent means in the hand of God, to make us partakers of the Saviour of the world, and of all the Merit of his Paſſion. This Chapter is purpoſely deſigned to ſhew it.

2. It will do well to ſee, beforeall things, what the Scripture informs us of the efficacy of the Holy Com-

Com-

munion. And I cannot begin better, than with the comfortable words of S. *Paul*, (*a*) *The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? And the Bread which we break, is it not the Communion of the Body of Chriſt?* Were theſe Words alone, they might only ſignifie that the Bread and Cup of the Lords Supper are the outward (*b*) Sign of the inward Communion we have with the Body and Blood of Jeſus Chriſt: that is to ſay, with Jeſus Chriſt dead and ſacrificed. But it appears from the whole Sequel of the Diſcourſe, that the Apoſtle mentions them, to make the *Corinthians* underſtand, that a thing offered to Idols, cauſes, that, they which know it, and eat of it, with ſolemnity, have communion

(*a*) 1 Cor. 10. 16. (*b*) It would ſtill be the Figure that gives to the Sign the name of the thing ſignified.

with the Idols, with thoſe Devils whoſe thoſe Idols are. Suppoſing, that I have well opened this Point, by the example of the Holy Communion, and by (*a*) that of the efficacy of the fleſh of the *Jewiſh* Sacrifices, he concludes thus, (*b*) *I ſay, that the things which the Gentiles ſacrificed, they ſacrificed to Devils, and not to God; and I would not, that ye ſhould have* FELLOWSHIP *with Devils*, or partake of them. Whereby, he plainly ſhews his meaning to be, that a thing that has been ſacrificed to Devils, cauſes to them that eat it after the Pagan Rite, a Fellowſhip or Communion with the Devils themſelves; ſo that they partake of Devils. To prove this it is that he ſayes, *The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt?* &c. Therefore it is evident that he meant there-

(*a*) Verſe 18. (*b*) Verſe 20.

by,

by, not barely, that the Bread broken, and the Conſecrated Cup are the outward Signs of this *Communion*; for this would by no means make out what he intended to prove; but that this Bread and this Cup cauſe, that he who eats the one, and drinks the other, has a real Fellowſhip, or Communion with the Body broken, and the Blood ſhed of our Lord, with Jeſus Chriſt as dead. So that theſe Words, *The Bread broken is the Communion of the Body of Jeſus Chriſt, the conſecrated Cup is the Communion of his Blood*, ought to be of the ſame force, and the like ſignification with theſe of S. *Paul* in another place; (*a*) *The Goſpel is the power of God unto ſalvation, to all that believe.* (*b*) *The preaching of the Croſs is the power of God to us, who are ſaved.* The meaning is, that the Goſpel, the preaching of

(*a*) Rom. 16. (*b*) 1 Cor. 1. 18.

the

the Croſs, is the (*a*) Inſtrument of the power of God; the Inſtrument, by which God makes known his Power and Virtue to men, to work Faith in their hearts, to bring them, through Faith, to eternal Salvation. In like manner, when the Apoſtle ſaith, that *the Bread broken is the Communion of the Body* of our Lord, and the conſecrated Cup the Communion of his Blood: without queſtion he means, that the Lords Supper is the Inſtrument of the participation or Communion of men with Jeſus Chriſt; the Inſtrument whereby the participation of Chriſt is effected; and by which the knots of this moſt happy Communion are ſtill tied faſter and faſter. Upon that depends; the meaning of what he adds, (*b*) *Becauſe there is only one*

(*a*) Inſtruments are reckoned amongſt Cauſes. So that this is the Figure which gives the name of the Effect to the Cauſe. (*b*) *Verſe* 17. They that un-

Bread,

derſtand the *Greek*, will eaſily grant, if they conſider narrowly, that this incomparable paſſage ought to be tranſlatted thus.

Bread, we who are many, are one Body; for we are all partakers of that one Bread. It is in regard of the uſe and vertue of it, that the Bread of the Lords Supper is every where but one and the ſame Bread. So the Apoſtle means, that they who partake of the Bread of the Holy Communion, make up but one and the ſame Body, becauſe the Bread they partake of, is every where the ſame in reſpect of its uſe and efficacy. And again, as he alledges that, to prove, that the things offered to Idols, have the power to make thoſe who eat of them, one Body with the Idols, or partakers of them: it follows, by what he ſuppoſes, that the uſe and efficacy, in reſpect of which, the Bread of the Lords Supper is every where but one and the ſame Bread, conſiſts in making

king all thoſe that eat of it, to have communion one with another, and make up one and the ſame Body. But how comes it to paſs, that this Bread has ſuch a uſe and virtue? It may be gathered from what the Apoſtle ſaid before, that the Bread & the Cup of the Lords Supper are the Communion of the Body and Blood of our Lord. Theſe ſacred Signs make them that uſe them, to have communion with Jeſus Chriſt crucified. From whence we may conclude, that they are no more than one and the ſame Body with Jeſus Chriſt himſelf. Now from the time that many things are united to one and the ſame Subject, it is manifeſt, that this ſame Subject, to which they all hold, is the common knot that ties them together. So, the ſame Bread, that makes them which uſe it, one and the ſame Body with our Saviour, cauſes at the ſame time, that being united after that manner, to our Saviour, they make

no

no more all together than one and the ſame Body. So that the Lords Supper has not the power to re-unite Chriſtians in the ſame Body, but as it has the power to unite them all to the Saviour of the World.

3. S. *Paul* teaches us moreover this efficacy of the Lords Supper, when he ſaith, (a) *Whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord. He ſhall be guilty of them*; that is to ſay, He ſhall have deſpiſed, violated, and done deſpight to them. And how is that? It is, that in receiving of them unworthily, we do contemptuouſly reject the Sacred Body and Holy Blood of the Son of God. From whence it follows, by the Rule of Contraries, that *whoſoever* eats *of this Bread, and drinks of this Cup of the Lord worthily*, receives the Body and Blood of

(a) 1 Cor. 11. 27.

the

the Lord. We may conclude the ſame thing from what S. *Paul* adds, (*a*) *He that eats and drinks of them unworthily, eats and drinks damnation to himſelf.* For it plainly follows from thence, that whoſoever eats and drinks of them worthily, eats and drinks his Juſtification and Abſolution. And it is without Diſpute, that to eat and drink our Abſolution and Juſtification, can ſignifie nothing elſe, but to eat the Body of the Lord as broken for us, and to drink his Blood, as ſhed for the remiſſion of our ſins. For it is the Death of our Saviour that is our Juſtification. (*b*) We are *juſtified in* or *by his Blood*, that is, by the violent Death he ſuffered, when his Blood was ſhed. (*c*) *He hath redeemed us from the Curſe of the Law, being made a Curſe for us.* That is to ſay,

(*a*) 1 Cor. 11. 29. (*b*) Rom. 5. 9. (*c*) Gal. 3. 13.

he

he has purchaſed for us abſolution from that diſmal pain which we deſerved, when he ſuffered Death upon the Croſs in our ſtead. So that it is clear by the Apoſtle, *He that eats of this Bread, and drinks of this Cup worthily*, eats the Body broken, and the Blood ſhed of Jeſus Chriſt, he partakes of Jeſus Chriſt dead for our Salvation.

4. (*a*) *For by one Spirit are we all baptized into one Body*, —— *and have been all made to drink into one Spirit*, ſayes the ſame Apoſtle, when he would prove that he is of the Chriſtian Church, which he (*b*) calls Chriſt, by the name of its (*c*) Head; as it is in the Humane Body, which is but *one*, *though its Members are many*. The Church of *Rome* agrees here

(*a*) 1 Cor. 12. 13. (*b*) Verſe 12. (*c*) It is ordinary in Scripture, to call the People by the Name of their Chief; the *Iſraelits*, *Iſrael*; the *Moabits*, *Moab*; the *Idumeans*, *Edom*, &c.

with

with us, that by *the Spirit*, in this place, we ought to underſtand *the Holy Ghoſt*; and that by theſe words, *Baptized*, *made to drink*, the Apoſtle intends the Sacrament of Baptiſm, and that of the Lords Supper. So that his meaning is, that the Faithful, who receive Baptiſm, are baptized in the Holy Ghoſt. In which he has regard to the manner how Baptiſm was uſually adminiſtred at firſt, when they dipt the perſon to be Baptized over head and ears in the water; and he ſhews, that the Faithful, when they received this Sacrament, did at the ſame time receive ſo great a meaſure of the Spirit, as gave him leave to ſay, that he himſelf was Baptized in the Holy Ghoſt as much or more than in the Water. When he ſayes, that the Faithful, who receive the Communion, *are made to drink of the Holy Spirit*, he teaches, that the Holy Spirit is there received in ſo full a manner, that it

may

may be ſaid, they are made to drink there, not ſo much of the Wine that is there given, as of the Holy Spirit it ſelf, which is there communicated. That is it by which he proves what he had ſaid juſt before, that all the Members of which the Church is compoſed, make up but one and the ſame Body, though they be many. *For*, ſayes he, *by one Spirit are we all baptized into one Body— and have been all made to drink into one Spirit:* There ought to be underſtood, *to be one Body.* For it is plain the Apoſtle intended it, He had proved in the other Chapter, that the Lords Supper cauſes the *Faithful* that partake of it, to become one Body with the Lord. Here he proves the ſame efficacy in the Lords Supper by another Argument of no leſs weight than the former; that is, that it cauſes all the *Faithful* that partake of it, *to drink of one Spirit.* Whence it plainly follows, that they make no

more but one Body. For then it is the same case with all the *Faithful*, as it is with mans Body, whose divers Members being quickned by one and the same Soul, make up all together but one and the same whole. But it would do well to observe, that this Spirit which enlivens all the *Faithful*, is derived to them from Jesus Christ, their Head, who having received it *without measure* at the price of his Death, imparts of it to all those, that have the honour to be united to him: For it appears from thence, that the Lords Supper by procuring to us this Holy Spirit causes, that our union with the Lord Jesus becomes both more strict and more real than before; in that this adorable Spirit, which is there communicated to us, finding himself then in himself and in us; in himself, as in the Head and Fountain; in us, as in the inferior parts and rivulets; unites us to our Holy Saviour, after the same manner,

ner, but far more wonderfully, as a Soul, that quickens many Members, unites them in the one Body. And thus it is that Chriſt is moſt ſubſtantially united to us in his Supper. See what S. *Paul* teaches us concerning the efficacy of this Sacrament. According to the Apoſtle, this Holy Sacrament makes us to have communion with the Body and Blood of Chriſt; and by his means we are all united one with another; we there receive the Lords Body and Blood; we there eat and drink our Juſtification; we are there made to drink of the Holy Spirit; by which means we are there moſt ſubſtantially united, both with the Lord, and with all the Faithful, with him and them to make up no more but one only and the ſame whole. We muſt ſee now, how all this agrees with what has been already proved; that the Lords Supper is no more but the Memorial and Sacrament of our

Lords Body broken, and his Blood ſhed.

5. This Article being of the greateſt importance, we ought to omit nothing for the clearing of it. God created man holy and happy; but man ſinned: Sin made him loſe both his Happineſs and Holineſs; his Holineſs, by corrupting his Soul, and poſſeſſing it with inclinations contrary to Reaſon and the Law: his Happineſs, by rendring him obnoxious to Eternal Death. Such is the natural condition of every man. To reſtore them to a condition of Happineſs and Holineſs, it was requiſite to redeem them from that Eternal Death they had deſerved, and procure for them a divine power, that ſhould cleanſe their Souls from all filth of ſin, ſet aright again, and renew in it the defaced Image of God. None but Chriſt, who is very God and very man, could do this; and he has done it effectually in both particulars;

ticulars; by ſuffering, to diſcharge us, a Death of infinite merit. For the Juſtice of God finds in ſuch a Death all the ſatisfaction due to it for our ſins. So that upon theſe terms, God is well pleaſed to forgive us this diſmal puniſhment, this eternal death, which we have deſerved. And that is the meaning of the Scripture, when it ſayes, that Jeſus Chriſt is our (*a*) *Propitiation in, or by his Blood*; that (*b*) *we were reconciled to God by the death of his Son*; that (*c*) *Chriſt has redeemed us from the Curſe of the Law, being made a Curſe for us*; that (*d*) *we have redemption through his Blood, the forgiveneſs of ſins*, &c. But beſides, this Death was ſo perfect and excellent an Obedience, that God, to reward it, as it deſerved, thought fit (*e*) *highly to exalt that Saviour that ſuffered it*, to make him (*f*) *ſit upon*

(*a*) Rom. 3. 24. (*b*) Rom. 5. 10. (*c*) Gal. 3. 13. (*d*) Eph. 1. 7. (*e*) Phil. 2. 8, 9, 10. Rev. 3. 21.

his Throne; and to appoint him Steward of all his Graces, giving him the Holy (*a*) Spirit *without meaſure*, to diſpenſe it to Believers, thereby to cleanſe them from all filthineſs of Vice, and endue them with all diſpoſitions to Holineſs. For, that it is the Holy Spirit that ſanctifies us, his very Name witneſſes. For this reaſon it is chiefly that S. *Paul* calls it (*b*) *the Spirit of Holineſs*; and that he ſays, that (*c*) *Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance, are the fruit*, or product *of the Spirit*. In another place he adds, (*d*) *Righteouſneſs and Truth*. That is, that, according to the Apoſtle, it is the Holy Ghoſt that creates in our hearts all the virtuous inclinations that God recommends to us in his Word; that he it is who regenerates and ſanctifies us. That

(*a*) John 3. 34. (*b*) Rom. 1. 4. (*c*) Gal. 5. 22. (*d*) Eph. 5. 9.

this

this Holy Spirit is given to us by the Lord Jeſus. S. *Paul* teaches us as much, when he ſays, that (*a*) *God ſhed on us abundantly through Jeſus Chriſt our Saviour.* And it is certainly becauſe it is our Saviour that gives the Holy Spirit, that the Holy Ghoſt is called (*b*) *the Spirit of Jeſus Chriſt.* Laſtly, That it is his Death has procured to us this ſanctifying power; The Scripture informs us, as often as it attributes our Sanctification to Jeſus Chriſt and his Death: as when it ſayes, that he (*c*) *was made our Sanctification*; (*d*) *that he gave himſelf*; that is, that he gave himſelf to die, *that he might ſanctifie the Church*; (*e*) that *he has reconciled——through Death to preſent us holy, and unblameable, and unreprovable*, &c. To derive our Sanctification, which is the fruit of the Spirit, from the Death

(*a*) Tit. 3. 6. (*b*) Rom. 8. 9. (*c*) 1 Cor. 1. 30. (*d*) Eph. 5. 26. (*e*) Col. 1. 21, 22.

of Chriſt, is it not plainly to tell us, that it is the Death of Chriſt that procures us the ſanctifying Spirit?

6. So then it is certain, that it is the Death of Chriſt that redeems us from our eternal Death, and procures us the power neceſſary for our Sanctification. And as this Death is of infinite merit, it hath made its power known, not only ſince Chriſt ſuffered, but from the beginning of the world: For it is moſt certain, that many perſons were ſaved under the Old Covenant, and before the Flood. To ſay nothing of the reſt, *Enoch* and *Eliah* were tranſlated into Heaven Body and Soul. And yet it is impoſſible any man ſhould obtain remiſſion of his ſins or the ſanctification of the Holy Spirit, but by virtue of the Death of our Redeemer. So that God muſt needs have conſidered the Merit of this Death from the beginning. But we

muſt

muſt not think it ſtrange, ſince its merit is infinite; and that God, to know it, had no need the death ſhould be actually ſuffered. It was enough, that one day it ſhould be. And that is the reaſon, becauſe the virtue of it was diffuſed through all ages, why it is ſaid, that Jeſus Chriſt is (*a*) *the Lamb ſlain from the beginning of the world*; and that (*b*) *his Death is the means of Redemption of the Tranſgreſſions that were under the firſt Teſtament.*

7. But as precious as Chriſt's death is, it muſt belong to us, to be able to redeem and actually ſave us. If it belongs not to us, it cannot be our ranſom: And it cannot belong to us unleſs we become one Body with Jeſus Chriſt. There muſt neceſſarily be a moſt unfeigned and ſtrict communion betwixt Chriſt and us, that we may be ſharers in the Death

(*a*) Rev. 13. 8. (*b*) Heb. 9. 15.

he

he ſuffered. S. *John* is expreſs in this particular, (*a*) *He that hath the Son, hath Life; he that hath not the Son, hath not Life.* (*b*) *Without me*, ſayes our Saviour, *ye can do nothing.* And according to (*c*) S. *Paul*, we muſt *be in Chriſt Jeſus*, that there be no more *any condemnation* to us; that is, that we may have a ſhare in the Saviour of the world's Death. We have no title to the benefit of a treaſure that belongs not to us. The Treaſure ought to be ours, if we would reap the benefit of it. Theſe Maximes are eternally true. So that they could not be leſs true under the Old Teſtament, than they are under the New. And we muſt not think, that *Enoch*, *Abraham*, *David*, *Eliah*, or any of the Patriarchs of old, were ſaved without *having the Son*, without a real and moſt ſincere communion with our Saviour. Therefore ſince it is

(*a*) 1 John 5. 12. (*b*) John 15. 5. (*c*) Rom. 8. 1.

moſt

moſt certain, that many were ſaved before Chriſt's coming in the fleſh; it muſt be as certain, that a moſt real and ſaving Communion might be had with our Saviour without the Euchariſt. For ſome thouſands of years before the Euchariſt was inſtituted, there were that had ſo real a Communion with Jeſus Chriſt, as to be ſaved, enjoying all the fruits of his Death. This Obſervation, which no Chriſtian will diſpute, is no ſmall help to the clearing of our buſineſs.

8. The Communion we ought to have with our Saviour, to obtain a ſhare in the merit of his Death, is made known to us in Scripture by divers expreſſions, and under many figures; according to the different manners of Conception the Sacred Writers had, when they wrote of it. Thus, they ſay, to ſignifie it, that *we* (*a*) *have the Son*; that we (*b*) *have*

(*a*) 1 John 5. 12. (*b*) Gal. 3. 27.

put

put on Chriſt; that we are (*a*) *in him*; and that (*b*) *he is in us*; that he (*c*) *dwells in our hearts*; that he (*d*) *dwells in us, and we in him*; that he (*e*) *lives in us*; that we (*f*) *Members of his Body, of his Fleſh, and of his Bones*, &c.

9. But that which is of greateſt conſequence to be known, is, what we ought to do to be united after that manner to the Saviour of the world, that we may have him, and that he dwell in our hearts, and remain in us, and we in him. There is nothing the Scripture has ſo often and clearly taught us, as that men have Jeſus Chriſt, when they have received him; and it is by Faith they receive him; or, what is the ſame thing, by believing in him. S. *John* ſayes in expreſs terms, (*g*) *As many as have received him, even*, ſayes he, to make

(*a*) Rom. 8. 1. (*b*) Rom. 8. 10. (*c*) Eph. 3. 17. (*d*) John. 6. 56. (*e*) Gal. 2. 20. (*f*) Eph. 5. 30. (*g*) John 1. 12.

himſelf

himſelf the better underſtood, *to them that believe on his Name gave he power to become the Sons of God.* So that according to this Apoſtle, it is by believing in Jeſus Chriſt, that we receive Jeſus Chriſt. Hence comes it, that S. *Paul*, to explain theſe words, *Jeſus Chriſt lives in me*, adds, (*a*) *I live by the Faith of the Son of God.* And he poſitively declares (*b*) that *it is by Faith, that Jeſus Chriſt lives in our hearts.* Whence it follows yet further, that the Scripture promiſes to Faith all the fruits of the Lords death, the forgiveneſs of ſins, and all its conſequences; the Holy Ghoſt, and whatever he produces in us. *Whoſoever* (*c*) *believeth in him, ſhall receive remiſſion of ſins.* (*d*) *Whoſoever believes in him, ſhall not be condemned.* (*e*) *He that hears my Word, and believes in him that ſent me, hath eternal Life, and*

(*a*) Gal. 2. 20. (*b*) Eph. 3. 17. (*c*) Acts 10. 43. (*d*) John 3. 18. (*e*) John 5. 24.

ſhall

ſhall not come into condemnation, but is paſſed from Death unto Life. (a) *I am the Reſurrection and the Life; he that believeth in me, though he were dead, yet ſhall he live; and whoſoever liveth, and believeth in me, ſhall never die.* (b) *He that believes on me, out of his belly ſhall flow rivers of living water. But this he ſpake of the Spirit, which, they that believe on him, ſhould receive.* (c) *Ye are in Jeſus Chriſt, having heard the word of Truth, the Goſpel of your Salvation, in whom alſo, after that ye believed, ye were ſealed with the holy Spirit of promiſe*; that is, with the Holy Ghoſt, that was promiſed to them that believed. (d) *If the Spirit of him that raiſed up Jeſus from the dead, dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies, by his Spirit that dwelleth in you.* (e) *Ye are all the Chil-*

(a) John 11. 25, 26. (b) John 7. 38, 39. (c) Eph. 1. 13. (d) Rom. 8. 11. (e) Gal. 3. 26.

dren

dren of God by Faith in Chriſt Jeſus. (*a*) *And if Children, then Heirs, Heirs of God, and joint-heirs with Chriſt. Being* (*b*) *juſtified by Faith, we have peace with God, through our Lord Jeſus Chriſt.* In ſhort, the death of our Saviour has neither merited nor obtained any thing for Mankind, which he has not promiſed to Faith in this excellent paſſage, (*c*) *So God loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.* And S. *Paul*, where he ſayes, (*d*) *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* We ſee there is no ſhare to be had in the death of our Saviour, or in the fruits thereof, unleſs we have a ſhare in Chriſt himſelf, unleſs we dwell in him, and he in us. Therefore to declare to us, as the holy Scripture does, that it is by believing in

(*a*) Rom. 8. 17. (*b*) Rom. 5. 1. (*c*) John 3. 16. (*d*) Acts 16. 31.

him

him, or having Faith, which gives us a title to his Death, and the fruits thereof: Is it not plainly to tell us, that it is through Faith, that we have ſuch a Communion with our Saviour, as we ought to have, to be ſaved? They muſt be very wilfully blind, that perceive not ſo evident a Truth.

10. But has not our Saviour ſaid, (*a*) *Verily I ſay unto you, except ye eat the fleſh of the Son of man, and drink his Blood, ye have no Life in you?* Has he not likewiſe ſaid, (*b*) *He that eateth my fleſh, and drinketh my Blood, dwelleth in me, and I in him?* So that he propounds another means than Faith, whereby to have communion with him, and partake of the fruit of his Death. This is the Stone of offence. But is it poſſible ſo ſmall a matter ſhould give ſo much trouble to people that have read the Scripture?

(*a*) John 6. 53. (*b*) *Ib.* Pſal. 56.

For,

For, not to ſtay now to ſhew how uſual it is in Scripture, to call the actions of the Soul by the terms of (*a*) *Eating and Drinking*, whereby ſhe applies to her ſelf thoſe things which conduce to her Life and Health: we need only read carefully what the Lord ſays in that place, to be convinced that he there ſpeaks of an eating performed by Faith; and that, *to eat his Fleſh, and drink his Blood*, is no more, but to believe in him (*b*) The Lord reproaches thoſe he ſpeaks to, that they looked after nothing but bodily nouriſhment. (*c*) Thence he takes occaſion to exhort them to get the meat that periſhes not. Upon this day they ask him, (*d*) *What ſhall we do that we might work the works of God?* Either theſe words mean no-

(*a*) Pſal. 34. 9. & 42. 3. Prov. 9. 5. Iſa. 55. 1, 2, 3. 1 Cor. 3. 5. & *alibi paſſim*. (*b*) John 6. 28. (*c*) Ib. verſe 27. (*d*) verſe 28.

thing, or elſe they ſignifie, What ſhall we do to procure that precious food thou propoſeſt to us? What work is it God requires of man for this? To which the Lord anſwers, (*a*) *This is the work of God, that ye believe on him whom he hath ſent.* As if he had ſaid, The work that God would have you do, to obtain the food of eternal life, is Faith; that ye believe. He has taken care that ye ſhould not underſtand him otherwiſe, when he adds a little after, (*b*) *I am the Bread of Life; he that cometh to me, ſhall never hunger, and he that believes in me, ſhall never thirſt.* He declares himſelf to be this food, of which he ſpake. But he declares moreover, that the way to profit by this food, to be no more tormented with ſpiritual hunger or thirſt, is, *to come to him, and to believe in him*, that is, to have

(*a*) John 6. 29. (*b*) verſe 35.

Faith.

Faith. For all agree, that it is by Faith we come to him with hopes of ſalvation; and that to believe in him, and to have Faith, is all one. Which proves moſt manifeſtly, that *to eat his Fleſh, and drink his Blood*, is no more, but to believe in him. For it is clear, that *to eat his Fleſh, and drink his Blood*, is nothing elſe, but to do what ought to be done, to receive nouriſhment to eternal Life; to aſſwage the hunger and thirſt of the Soul: But the Lord ſayes, what we ought to do for this, is to have Faith. *He that cometh to me, ſhall never hunger; and he that believes in me ſhall never thirſt.* So that nothing can be more true, than that *To eat his Fleſh, and drink his Blood*, is to come to him, to believe in him, to have Faith. The Lord after having thus cleared the Point, ſpeaks indifferently, ſometimes of believing in him, ſometimes of eating his fleſh and drinking his Blood,

as the means to attain communion with him, and by him to procure eternal Life. For if he ſays, (*a*) *He that eats my fleſh, and drinks my blood, has eternal life, and I will raiſe him up at the laſt day:* he likewiſe ſays, (*b*) *This is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, hath everlaſting life; and I will raiſe him up at the laſt day.* (*c*) *Verily, verily, I ſay unto you, he that believeth on me, hath everlaſting life.* Beſides, it is very obſervable, that he ſpeaks not of eating his fleſh and drinking his blood, till after he had given all caution to his Auditors to underſtand it no otherwiſe, than of believing on him. And what the Lord ſpeaks of his fleſh as ſeparated from his blood, appointing to eat the one, and drink the other; is an invincible argument, that the eating of which he ſpeaks, is not performed

(*a*) John 6. 54. (*b*) ib. v. 40. (*c*) ib. 47.

by

by our bodily mouth, but by that of the Soul, that is, by Faith. For, as (*a*) Cardinal *Cajetan* very well obſerves, the fleſh and blood of Jeſus Chriſt are here preſented to us, as really and indeed ſeparated; as much as there is a real ſeparation between the meat we eat, and the drink we drink. But this abſolute ſeparation between the fleſh and blood of Chriſt, was never but at his Death. So by this ſeparation, the Lord muſt needs ſignifie his death. It is likewiſe obſerved by this eminent (*b*) Cardinal, which he makes good by theſe words of the Son of God, *The bread which I will give, is my fleſh, which I will give for the life of the world; it being certain,* ſays that Learned perſon, *that this ſignifies his Death.* And

(*a*) In his Comment upon *John 6.* Caro non qualitercunque deſcribitur diſtincta à ſanguine, ſed ſeparatione, ut cibus à potu. Conſtat autem quod realis ſeparatio carnis & ſanguinis Chriſti in Sacramen-

to eſt repreſentativè tantum; in morte autem Chriſti fuit ſecundum rem. (*b*) *Id ibid.* Separatio carnis & ſanguinis manifeſtè mortem Chriſti, in qua ſeparatus eſt ſanguis à carne, explicat — expreſsè dixit, *Caro mea eſt, quam dabo pro mundi vita*; quod conſtat mortem ejus explicare; imo ad declarandum hoc (ſcil. *quam dabo pro mundi vita*) ad reſpondendum *Judæis, Quomodo poteſt hic nobis dare?* manifeſtat modum, ſcilicet per ſeparationem carnis & ſanguinis; hoc eſt, per mortem talem, in qua ſanguis ſeparabitur à carne, qualem conſtat eſſe mortem crucis.

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it is to ſhew how he would give it, when anſwering the *Jews* to this Queſtion, *How will this man give us his fleſh?* He makes it appear that the manner he intended to give it in, was by a ſhew of death, where his fleſh ſhould be ſeparated from his blood, ſuch as was certainly the death of the Croſs: All this comes from the ſame Cardinal; which Reaſons will be leſs ſuſpected from his mouth, than mine, by thoſe of his Communion. And now, who ſees not, that this can be no otherwiſe, than that by believing in our Lord, *we eat his fleſh and*

and drink his blood? For he ſpeaks of eating his fleſh diſtinct from his blood, and of drinking his blood ſhed from his fleſh; that is, of eating and drinking Chriſt Jeſus as dead. And it is certain, that his fleſh is no longer ſeparated from his blood. Jeſus Chriſt is no longer actually dead either in Heaven or upon Earth. It is plain, we can neither eat nor drink with our bodily mouths, that which is not actually any more. So that it is manifeſt, the bodily mouth can neither eat nor drink Jeſus Chriſt dead, becauſe he is no more actually ſo: But that which is impoſſible to the bodily mouth, is moſt eaſie to the mouth of the Soul, becauſe to eat and drink Jeſus Chriſt dead, is nothing elſe, but to receive our crucified Saviour by a true and lively Faith, whereby to be nouriſhed with his death to eternal life. Beſides, the Lord (*a*) declares,

(*a*) John 6. 53.

that *if we eat not his fleſh, and drink his blood, we ſhall have no life in us*; that is, we cannot be ſaved unleſs we eat eat his fleſh and drink his blood. Which is moſt true in the ſenſe of eating and drinking by Faith. *For (a) whoſoever believes on him, ſhall not be condemned; but he that believes not, is condemned already. (b) He that believes on the Son, has eternal life; and he that believeth not the Son, has not life.* But this cannot be true, if we take it in the ſenſe of the Church of *Rome*, for eating and drinking Chriſt Jeſus with our bodily mouths. For all the Doctors, even of the other Communion, hold that we may be ſaved without eating and drinking Jeſus Chriſt after this manner. Indeed, all the faithful under the Old Teſtament, were ſaved without eating or drinking of him thus. All Infants that

(a) John 3. 18. (b) Ib v. 36.

die

die after Baptiſm, are ſaved without having eaten or drunk the Lord with the bodily mouth. All that are come to mens eſtate, that die in the faith, without ever having received the Euchariſt, are ſ ved nevertheleſs, I ſay, in the opinion of our Adverſaries, as well as ours; if the reaſon they have not received, was not through their fault; or ſuppoſe it were, provided they duly repented of it before death. Since therefore the Lord ſpeaks of ſuch eating and drinking, as without which one cannot be ſaved, it is plain, that he ſpeaks not of that eating and drinking, which, according to our Adverſaries, is performed by the bodily mouth; but only of that eating and drinking, which is performed by the mouth of the Soul, of the eating and drinking by Faith. Thus it is that all the Faithful of old (*a*) ate and

(*a*) 1 Cor. 10. 34. & S. *Aug. Tract.* 26. *in* Ioh.

drank

drank our Saviour; the Church of *Rome* allows it; thus it is our Saviour himſelf tells us they eat his fleſh and drink his blood; as we have already ſhewed you; and as I could maintain by many reaſons more than I have yet urged, if it were needful; and ſo S. *Auſtin* in ſeveral places, tells us the Church in his time underſtood it. "That it is, (*a*) ſayes he, after having quoted theſe words of the Lord, *This is the work of God, that ye believe in him whom he hath ſent:* "to eat the meat which "periſhes not, but which abides to "everlaſting life. Why prepare you your teeth and ſtomach? Believe, and you have eaten it. (*b*) For to be-"lieve in him, is to eat the bread of "life. He that believes in him, eats "him. But nothing could be ſpoke more home, than what he ſays (*d*) elſewhere, when he gives rules to

(*a*) *Auguſt.* Tract. 25. in Joh. *Hoc eſt opus Dei* diſtin-

ut credatis in eum, &c. Hoc eſt ergo manducare cibum, non qui gerit, ſed qui permanet in vitam æternam. Ut quid paras dentes & ventrem? Crede, & manducaſti. (*b*) *Id. Tract.* 26. Credere enim in eum, hoc eſt manducare panem vivum. Qui credit in eum, manducat. (*c*) *Id.* De Doctrina Chriſtiana, *l.* 3. *c.* 16. Si præceptiva eſt locutio, aut flagitium aut facinus vetans, aut beneficentiam jubens, non eſt figurata. Si autem flagitium aut facinus videtur jubere——figurata eſt. *Niſi manducaveritis*, inquit, *carnem filii hominis, & ſanguinem biberitis, vitam in vobis non habebitis*; facinus vel flagitium videtur jubere. Figura ergo eſt, præcipiens paſſioni Domini eſſe communicandum, & ſuaviter atque utiliter in memoria recondendum, quod caro ejus pro nobis crucifixa & vulnerata ſit.

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diſtinguiſh the figurative expreſſions of the Scripture from the literal. For after having laid down "this Rule, "If an expreſſion "forbid any evil or fault, or com- "mand any good action, it is no fi- "gure; but if it ſeem to abet any "wickedneſs or crime——we ought "to underſtand it figuratively. After, I ſay, having laid down this Rule, he adds, "When the Lord "ſays, *If ye eat not the fleſh of the Son*

of

of man, and drink his blood, ye have no life in you; "he ſeems to enjoin ſome "crime or enormity. Therefore it is "a figure, which commands, that "we partake of the paſſion of the "Lord, and that we gently and pro-"fitably lay up in our memories, that "his fleſh was crucified and wounded "for us.

11. Thus it is plain, that ſince the Lord by [*eating his fleſh, and drinking his blood*] means no more but to believe in him, and to expect all our life from his death, and by Faith to receive him for our Saviour; he gives no other directions, how he ſhould dwell in us, and we in him, when he ſays, (*a*) *He that eats my fleſh, and drinks my blood, hath eternal life; he dwells in me, and I in him:* Then when he ſays, (*b*) *He that believeth on me, hath everlaſting life*; then when S. *John* (*c*) declares, that *to receive* our

(*a*) John 6. 54, 56. (*b*) ib. v. 47. (*c*) John 1. 12.

Saviour,

Saviour, is *to believe in his Name*; and then when S. *Paul* (*a*) aſſures us, that *Jeſus Chriſt dwells in our hearts by Faith.* In a word, by our Saviours Doctrine, it is ever Faith that brings us into that happy communion, and that makes him and us to become one body, whereof he is the Head, and we the Members. Whence it comes to paſs, that we are concerned in his Death; and that by that concern, we obtain forgiveneſs of all our ſins. Whence moreover it comes to paſs, that from this divine head are derived down into us, who are his Members, (*b*) the Graces of the ſanctifying Spirit, which being found by this Communion both in our Saviour and us at the ſame time, renders the communion we have with him far more ſtrict, ſolid and effectual. And it is by the influence of this Holy Spirit working in us, that we are aſſu-

(*a*) Eph. 3. 17. (*b*) 1 John 2. 20, 27.

red

red of ſuch a union with Chriſt. (*a*) *Hereby*, ſays an Apoſtle, *we know that he abideth in us, and we in him, by the Spirit which he hath given us.*

12. Now is it eaſie to make every one underſtand, that the Lords Supper is a moſt excellent means in the hands of God, to make us partakers of the Saviour of the world, and of all the Benefits of his Paſſion. For to make us partakers, we need only be made to have Faith; ſince we have ſeen, that by Faith we receive our Saviour, that he lives in us, and that we are members of his Body. The firſt means God uſes to create and preſerve Faith in our hearts, and by conſequence to make us partakers of the Lord, is his Word. Hence it is, that the Goſpel, which is this Word, is called (*b*) *The Word of Faith*; that it is ſaid, that (*c*) *Faith comes by*

(*a*) 1 John 3. 24. & 4. 13. (*b*) Rom. 10. 8. (*c*) ib. v. 17.

hearing,

hearing, and hearing by the Word of God; and (*a*) *that we are in Jeſus Chriſt, when we have heard the Word of Truth*, that is to ſay, when we have believed in it. By the Word, (*b*) *Jeſus Chriſt is evidently ſet forth before our eyes*, and as it were, *crucified among us*. For this heavenly word does admirably well inform us, what a one we ought to know him, that we may be ſaved. It exhorts us from God to believe in this Jeſus, whom it thus ſets forth to us. (*c*) *Believe in the Lord Jeſus Chriſt*. It invites us to this by the moſt powerful motives that can be; by the great need we have of ſo doing, becauſe there is (*d*) *no ſalvation in any other* beſides Chriſt Jeſus; from the conſideration of the great and inеſtimable advantages that will accrue to thoſe who ſhall embrace it with a lively Faith, to

(*a*) Eph. 1. 13. (*b*) Gal. 3. 1. (*c*) Acts 16. 31. & 1 John 3. 23. (*d*) Acts 4. 12.

wit,

wit, (*a*) their union with our Saviour, (*b*) the forgiveneſs of ſins (*c*) the gifts of the Holy Ghoſt, (*d*) the right of becoming Children of God, (*e*) the reſurrection to glory, (*f*) the life everlaſting, *&c.* And it is by thus ſetting forth our Saviour, and by moving of us to believe in him, that the Word forms and preſerves Faith in the hearts of men. If then it appear, that Jeſus Chriſt is *evidently ſet forth before our eyes*, as well by the Lords Supper, as by the Word, and as *crucified among us*; that the Lords ſupper as well as the Word, ſets him forth to us ſuch as we ought to know him, for the attaining of ſalvation; and that it invites us as powerfully, as the Word, in the name of God to believe in the Lord Jeſus: it cannot be denied, but that this Sacrament

(*a*) Eph. 3. 17. & Gal. 2. 20. (*b*) Acts 10. 43. (*c*) John 7. 38, 39. (*d*) John 1 12. (*e*) John 6. 40. (*f*) *Ib. & paſſim alibi.*

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is another means in the hands of God, if not to create Faith, becauſe we ſuppoſe it already ſetled in the hearts of thoſe who are admitted to receive the Communion; at leaſt to cheriſh and fortifie it more and more, and make us advance from faith to faith. We need only read again the 8th Article of the foregoing Chapter, to convince us that the Lords Supper does moſt lively repreſent to us the cauſes, power and effects of this ineſtimable Death, which the Lord ſuffered for our ſalvation. It makes us very ſenſible, how certainly well it is for us that this Death was ſuffered; but that none are the better for it, except thoſe that apply it to themſelves; like as the Bread and Wine, which are the Memorials of it, profit none but thoſe that make uſe of them. And this Precept; *Take, eat; Drink ye all of this*; is a direct declaration to us, that what we have to do, to apply to our

ſelves the benefit of this Death, is ſincerely to believe all that the Lords Supper repreſents to us of this Redeemer. Indeed we are thereby commanded to eat and drink the Euchariſt, not as ſimple Bread and Wine, but as being the Sacrament of the Body and Blood of Chriſt, the one broken and the other ſhed for our eternal Redemption. The reaſon our Lord makes uſe of, to oblige us to it, ſhews it plainly: (a) *For this is my body, my body broken for you. For this is my blood, the blood of the new Covenant*, &c. The Bread is not *this Body*, nor the Wine *this Blood*, otherwiſe than as they are the Sacrament and Memorial of them. Beſides, the Lord does not command to eat this Bread, and drink this Wine, till after he has *by his Benedictions and Thankſgivings* conſtituted them the

(a) I have ſhewed, *Chap.* 10. *Art.* 2. that this. *For*, ought to be underſtood in this place.

Sacrament

Sacrament of his *Body broken, and his Blood ſhed.* Thus it manifeſtly appears, that it is as the Sacrament of theſe things, that he would have us eat the Bread, and drink the Wine at his Supper. Now what is it to eat the one, and drink the other, as the Sacrament of the Body and Blood of our Lord? The thing ſpeaks it ſelf; it is at the performance of it, to apply our heart and ſoul to all that is repreſented and held forth to us by the Lords Supper according to his own appointment; it is to weigh well the wonders of it, and believe the whole to be moſt true. So that it is to eat and drink with this aſſurance, that the Body of Chriſt was really broken for us, and his Blood really ſhed for the forgiveneſs of our ſins; whereby he gives us himſelf, with all the benefits of his Death, and that we ſhall find in his death a fountain of everlaſting life. For that is it this Sacrament holds forth

to us. And to have Faith, or to believe in Jesus Christ, is nothing else, but to be fully perswaded of these saving Truths. So when he tells us, *Take, eat, this is my body*, &c. *Drink ye all of this, for this is my blood*, &c. The Lord warns us, that what we have to do, to apply to our selves the advantage of his death, and to be sensible of the power of it, is, that in eating the Bread, and drinking the Wine of his Supper, we believe in him, we have Faith, we eat his flesh, and drink his blood after the manner aforesaid. To quicken us the more to it, the Lords Supper shews us what we ought to expect from our Lord, if we duly believe in him; that is, that as the Bread and Wine having been the one eaten, and the otherdrunk, are changed into our substance, support and nouriſh this present life; so our Saviour being received by us through a lively Faith, will unite himself to us after a most intimate

intimate manner, will nouriſh us to everlaſting life by the merit of his Death, will live and dwell in us. It is clear then, that the Word of God does nothing, as to the forming of Faith in the heart, which the Lords Supper does not in like manner. Therefore the Lords Supper is the means God uſes for the creating of Faith in us, as well as the Word. They (*a*) that *hear the Word, and underſtand it*, that (*b*) *believe in it*, and (*c*) that *keep it*, (*d*) *continuing in the Doctrine of Jeſus Chriſt*, (*e*) *receive our Saviour*; they (*f*) *are in* Jeſus Chriſt, (*g*) *have both the Father and the Son*; (*h*) *the Father and the Son make their abode in* theſe perſons, as in their Temple. (*i*) *There is therefore now no condemnation to them*; (*k*) *they are made free from the Law of ſin and Death*; they

(*a*) Mat. 13. 23. (*b*) Eph. 1. 13. (*c*) Luke 11. 28. (*d*) 2 John 9. (*e*) Mat. 10. 40. & John 1. 12. (*f*) Eph. 1. 13. (*g*) 2 John 9. (*h*) John 14. 23. (*i*) Rom. 8. 1. (*k*) *ib.* v. 2.

obtain (*a*) *forgiveneſs of their ſins.* (*b*) *They are ſealed with the Holy Spirit.* In a word, having (*c*) *the Son, they have life:* Being (*d*) *the body of Jeſus Chriſt*, Jeſus Chriſt is actually their Saviour: For (*e*) *he is the Saviour of his Body.* Thus the word creating Faith in our hearts, gives us a moſt real and ſaving communion with the Saviour of the world. Since therefore we obtain Faith by the Lords Supper, as well as by the Word, it is beyond diſpute, that the Lords Supper gives us the ſame communion with the Lord, though appointed only for a memorial of his Death. So it is, that (*f*) *the bread which we break, is the communion of the body of Jeſus Chriſt, and the Cup of bleſſing which we bleſs, the communion of his blood:* It is by this effect of our union with the Lord, that

(*a*) Eph. 1. 7. (*b*) Eph. 1. 13. (*c*) 1 John 5. 12. (*d*) Eph. 1. 23. (*e*) Eph. 5. 23. (*f*) 1 Cor. 10. 16.

by

by means of the Euchariſt, (*a*) *becauſe there is one bread, we who are many, and partake all of this one bread, are one body*; and that the Apoſtle (*b*) infers, that he which receives worthily, receives *the body and blood of the Lord*, juſtification to himſelf, and forgiveneſs of all his ſins. Indeed for this very reaſon it is, that S. *Paul* (*c*) aſſures us, that at the Lords Supper, all the Faithful *are made to drink of the Holy Spirit.* The Faith with which they receive, cauſes that our Saviour dwells more and more in their hearts. And it is clear, the more the members are united to the Head, the more they partake of the Spirit that flows from it.

13. But does not the Lords Supper do ſomething more than the Word, upon this occaſion? No doubt it does; and it is an injurious imputa-

(*a*) 1 Cor. 10. 17. (*b*) 1 Cor. 11. 27, 29. (*c*) 1 Cor. 12. 13.

tion, to ſay we hold otherwiſe. The truth is, it makes not our communion with Chriſt of another nature, than that we have by virtue of the Word; nor than that, which holy men, under the Old Teſtament had with him, before he was made man. It is not neceſſary, and would be impoſſible. But uſually it renders this communion more ſtrict and ſenſible. And howſo? The greater our Faith is, the more ſenſible and ſtrict is our communion with Chriſt: For Faith is the knot of this Communion. It is the condition our Saviour requires of us, to become our Head, & to make us ſharers in his Death. So that the more we fulfil this condition, the more, without diſpute, the Lord acquits himſelf of his promiſe. If then the Lords Supper is capable of creating a greater Faith in mens hearts, than what the Word produces; either all that I have ſo clearly proved by the Scripture, muſt be denied;

denied, or elſe it muſt be confeſſed, that this Sacrament has more virtue than the Word, to tie faſter and faſter the knot of our communion with Chriſt; to give us a more ſtrict and feeling communion with our Saviour: So then we have now no more to do, but to ſhew, that the Lords Supper is able to create a greater Faith in mens hearts, than that which the Word produces. And this is ſoon made appear.

14. It is certain, the more lively a truth is repreſented to us, the more capable it is of making an impreſſion upon our hearts, to fix with us and gain credit. The Lords Supper and the Word propoſe the ſame truth to our belief; to wit, that the Lord Jeſus Chriſt dead for us, gives himſelf to us, to quit us from death, and procure us everlaſting life. But the Lords Supper holds forth this Truth to us after much a more lively manner, and far more ſenſibly than the Word. 1. The

1. The Word of God presents our Saviour to many in common. It speaks to all: But the Lords Supper presents him to each of the Communicants in particular, assuring each person that it is for him by name, that Christ died; and that it is to him he imparts himself, to nourish him to Life everlasting. And who knows not, that what is thus said to us in particular, carries more weight with it, than what is said in common to us and others at the same time? 2. The Word speaks but conditionally; *If you believe, you shall have life*, &c. But besides that, none ought to come to the Table of the Lord without Faith; his Supper having incited the Communicant to reinforce his Faith, by the Precept, *Take, eat; Drink ye all of this*: it does the same thing afterwards by its signification, as if the Command had been observed. So that when the Communicant comes to eat of the Bread, and drink

of

of the Cup, it is as if the Lord ſhould ſay, Since thou doſt believe, ſince thou *haſt opened the Door to me*, I enter into thy heart, I bring into thee all the merit of my Death, Salvation and Life; all that I have is thine; it is I henceforward that will live in thee. And who is it that does not perceive, how much more ſo exact and abſolute an aſſurance is capable of ſtirring us up to belief in our Lord more and more, to advance from faith to faith, than a conditional word? Beſides, the Word offers our Saviour only to the Ear; but the Euchariſt preſents him before our eyes. It makes us ſee; nay more, we handle what the Word only makes us to hear. And every one knows, that what we ſee, has a greater impreſſion upon us, than what is only told us. Words have wings, and paſs away as faſt as they are pronounced; but the object of ſight remains, and redoubles its ſtroaks upon the

the eyes, ſo that it is not to be avoided. Is there any thing like this in the preaching of the Goſpel? The Lords Supper ſhews us our Saviour, imparting himſelf to us, entring into us, uniting himſelf to us, and that in the moſt intimate manner. For by his Inſtitution, the holy ſigns are not only ſet forth to our ſight, as things to be looked upon, but are put into our hands: we are allowed to take them, to eat and drink them, to convert them into our fleſh and blood by a nutrimental digeſtion, after we have eat the one, and drunk the other. I do not think that after this, any man doubts, but that the Lords Supper repreſents to us Chriſt crucified for our ſalvation, after a more lively manner far, and more capable to make impreſſion, than the Word. But that is not all.

15. That which affords the moſt and beſt motives to perſwade us of

a

a Truth, is certainly moſt proper to convince our hearts of them: Becauſe the more reaſon we have to believe a thing, the more firmly we believe it, if we are reaſonable creatures. And it is plain, the more inducements we have to perſwade us, the more reaſon we have to believe. Now this is the advantage the Lords Supper has above the Word of God.

1. It was added to the Word, and is never without the Word, if rightly adminiſtred. The Word goes before it, and attends it alwayes, to teach us the inſtitution and uſe of it; which it cannot do without teaching us Jeſus Chriſt and him crucified. Thus the Word has nothing in it to perſwade us to believe in Chriſt, which the Lords Supper has not likewiſe. But beſides thoſe Motives of the Word, it has others peculiar to it ſelf. And I have ſaid ſomething of them in the foregoing Diſcourſe. So

that

that it is eaſie to believe, that it is capable of creating a ſtronger Faith in the heart, than the Word can do; or, to ſpeak more plainly, to reinforce and give new lights to our Faith, more effectually than the Word can.

2. So ſoon as ever God has ſaid a thing, we are bound to believe it. When he repeats it, we are bound to advance from Faith to Faith, to believe more firmly. But it is not in vain, that he repeats it; it is to enforce to us, what he had already ſaid; to make a deeper impreſſion of it upon our ſouls, and fix it more ſtrongly; almoſt, as when a Painter gives a ſecond touch with his Pencil upon the ſame place, he gives it more life. S. *John* himſelf obſerves to us this effect of divine repetitions. (a) *Theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have*

(a) 1 John 5. 13.

eternal

eternal life, and that ye may believe on the name of the Son of God. He writes from God, to ſuch as already believe; that is, he repeats to them what they had already been informed of and believed. And why does he tell it them over again? *That,* ſayes he, *ye may believe on the Name of the Son of God;* that is, that ye may believe yet more and more. In the Lords Supper, God ſets again before our eyes, what he had declared to us in his Word, concerning our Saviour and his Death. No doubt then, this repetition tends to our confirmation in the Faith of Chriſt. It is a ſecond touch of the Pencil that gives new luſtre to the light of Chriſtianity, which ſhone already in our hearts, and which, if I may ſo ſay, renders our Faith more firm and ſubſtantial. And indeed it is the general deſign of theſe ſorts of Ceremonies. God adds them to his Word, that they may be the Seal and aſſurance

rance of his Promiſes to thoſe that have received them. The Apoſtle warns us of this in ſpeaking of Circumciſion. *Abraham* (*a*) ſays he, *received the ſign of Circumciſion, a ſeal of the righteouſneſs of the Faith, which he had yet being uncircumciſed.* Every thing makes it out, that the Lords Supper is a Ceremony of the ſame nature with Circumciſion; that is, it is a real Sacrament. Therefore we ought to make no queſtion, but that in the purpoſe of God, it has the ſame uſe, and by conſequence, is a Seal to aſſure us on Gods behalf, of the truth of all that the Word has declared to us, and that we have already believed concerning our Redeemer and his Death: So that the Lords Supper does really offer to us a new Motive to believe in Chriſt; and thus it excites to believe more firmly than we did before; and ſo

(*a*) Rom. 4. 11.

has

has ſomething which the Word has not, for the encreaſe of our Faith. Beſides, it gives us a new and choice teſtimony of the Love of our Saviour. For can we attribute it to any thing, but his Love, this tender and compaſſionate care, to provide thus for the conſervation of our Faith, to the great help of our infirmities? For what he commands us, thereby to celebrate the memory of his Death, is a manifeſt proof, that for that reaſon it was he ordained it; to the end that calling to remembrance all that is holy and beneficial in Chriſt crucified; that reminding our ſelves of it with all convenient application, we do not only prevent the forgetting of it, but confirm and ſtrengthen our Faith more and more, in ſpite of all the worlds temptations, and our own infirmities. And can a faithful ſoul reflect upon this new carefulneſs, ſo compaſſionate & kind, upon the great love of his Saviour,

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without being tranſported with admiration at ſuch a tenderneſs? And what is this admiration at Gods tenderneſs towards us, but an extraordinary rapture of Faith, which at that time exceeds its uſual bounds? So that thus far muſt be granted, both that the Lords Supper repreſents to us Chriſt crucified in much a more lively manner, and more powerful upon the heart, than does the Word; and that it affords us more Motives to ſtir us up to a belief in our heavenly Redeemer. Thus it cannot be denied but that it encreaſes our Faith beyond what it was before, if we diligently obſerve all that it repreſents to us, and if we open our hearts to all thoſe prevalent incitements it ſtirs us up with, to advance from Faith to Faith. Increaſing thus our Faith, it ſtill ties our Communion faſter with Chriſt. The ſtricter our union is with our Saviour, the more feelingly we ſhare in the

the Benefits of his Death, and comfort of his Spirit. But this is not all yet.

16. It is Jeſus Chriſt, the God of the Chriſtians, that inſtituted the holy Euchariſt, to be obſerved in his Church. So that there is no queſtion, but that to receive it worthily, is a conſiderable part of our Chriſtian Devotion. To receive it worthily, is to take it with a lively and affectionate Faith; diligently to conſider all that it ſignifies; to open our hearts to all thoſe divine truths we find in it, ſo as to receive them by freſh motives of Faith, and be poſſeſſed with a more profound ſenſe of them; and to contemplate the wonder of our Lord Jeſus his Death, with thoſe extaſies of joy, love and acknowledgment, as ſo great a Bounty ought to poſſeſs a faithful heart with. It is then only, when we ſo receive, that we really obſerve the Lords Supper in remembrance of him. We

muſt be wholly ignorant of the Chriſtian Religion, not to ſee, that by receiving in this manner, we perform one of the greateſt acts of Piety, as being that which either ſuppoſes, or carries along with it all the reſt. If after this any one ask me what God has promiſed in Scripture, to thoſe that receive as they ought to do; I anſwer, that he has promiſed them all that he has promiſed to Godlineſs. And I do not think any rational perſon will queſtion this Anſwer, after what has been ſaid. If God in his Word has made no promiſe to Godlineſs and Devotion, it may then well be ſaid, that he has promiſed nothing to thoſe that receive worthily. But if he has made promiſes to Godlineſs and Devotion, all the world muſt agree, that he has made the ſame to worthy Communicants, becauſe worthy receiving is one of the principal duties of Devotion. And what is it that God in his Word has promiſed

miſed to Godlineſs? Or rather, what has he not promiſed? *Godlineſs*, ſays (*a*) S. *Paul, is profitable for all things, having the promiſe of this life, and that which is to come.* So that all which is really good either in this or the other life, is promiſed to thoſe that receive the Lords Supper worthily. God then, *who is not a man, that he ſhould lie, or the Son of man, that he ſhould repent*, never fails to crown with the riches of his Mercy, all ſuch as receive worthily. It is then beyond diſpute, that he imparts a greater meaſure of his holy Spirit, the foundation of all other ſaving graces; and (*b*) S. *Paul* plainly admoniſhes us of it, when he obſerves, that at the Communion, *the Faithful are made to drink of this Holy Spirit.* They that are ſenſible of the effects of this adorable Spirit, muſt needs approve of what Mr *Claud*

(*a*) 1 Tim. 4. 8. (*b*) 1 Cor. 12. 13.

ſays, "That God imparts to his Chil-"dren by means of this Myſtery, a "far greater meaſure of his peace and "comfort, a new Ray of his Light, "a new degree of ſanctification. And (*a*) Mr *Arnaut* did not think of this, when he defied him to prove any thing like it from Scripture. Thus it is, that Chriſt is more ſenſibly communicated to us by a worthy receiving; thus it is, (*b*) that *the bread which we break, is to us the Communion of the Body of Chriſt; and the Cup which we bleſs, is the Communion of his blood;* hereby it is, that the (*c*) union between Believers becomes faſter and faſter, by means of this ſacred Ceremony; thus (*d*) we receive the Lord Jeſus, our redemption and our juſtification. And ſince all theſe Graces are there ready, and beſtowed upon thoſe that receive worthily; it ought not to ſeem ſtrange, that the Apoſtle imputes to

(*a*) *Perpet. tom.* 2. l. 1. c. 9. p. 80. (*b*) 1 Cor. 10. 16. (*c*) 1 Cor. 10. 17. (*d*) 1 Cor. 11. 27, & 29.

unworthy Communicants, that they deſpiſe and reject our Saviour, that they do injury to his Body and Blood, and that thereby, *they eat and drink their own damnation.* For is it not to deſpiſe our Saviour, to reject and trample him under foot, when we neglect that which ſhould give us a bleſſed and ſaving communion with him, which I have ſo much ſpoke of throughout this Chapter? I confeſs our Lord Jeſus does not particularize all theſe things in the Inſtitution of his Supper; neither was it needful. It was enough that he gave us occaſion to diſcover that this Ceremony ſhould make a part of the Divine worſhip, and that in performing it as we ought to do, we ſhould diſcharge one of the chief duties of Godlineſs. He has given us all the ground in the world to conclude this, when he ſays, *Do this as often as ye ſhall eat it, as often as ye ſhall drink it, in remembrance of me.*

It is our part to gather from other parts of Scripture, what we are to expect from God upon this performance. And God informs us of it, in all paſſages of his holy Word, which tell us what glorious things he has promiſed to Godlineſs.

CHAP.

CHAP. XVIII.

The Hymn that was ſung after the Inſtitution of the Holy Communion

1. I Cannot conclude better than with the Hymn, that concluded the firſt Communion. Which paſſage is thus delivered to us; (*a*) *When they had ſung a Hymn*, &c. It is but one (*b*) Word in the Greek. And it is expreſſed in general, without directing to any particular Hymn.

2. A Hymn is a holy Song, that men ſing to the honour of God. The Heathen from whom we have this Word, (*c*) uſe it themſelves in the ſame ſenſe. To this purpoſe all the world has heard talk of the Hymns of *Orpheus*, of *Callimachus*, of *Homer*,

(*a*) Mat. 26. 30. & Marc. 14. 26. (*b*) ὑμνήσαντες. (*c*) *Scholiaſtes Sophoclis*, pag. 99. *Ammonius* in lib. *de ſimil. & differ. vocabulis.* & *Calliſthenes* apud Arrianum, *l.* 4.

&c.

&c. They were Poems, ſung in in the praiſes of what paſſed for God among the Heathen. Hence it is that *Philo* (*a*) *Judæus* calls our Pſalms Hymns; and *David* * a Compoſer of Hymns. S. *Auſtin* (*b*) in like manner, avers that *Hymns are Praiſes of God*, but ſuch Praiſes *as are made to be ſung:* For according to his opinion, a Poem ought to have theſe three qualities to make it a Hymn, *That it be a Praiſe, that it be a Praiſe of God, and that it be a Praiſe of God to be ſung.* If there were need, I could confirm this Obſervation of his from ſeveral Texts of Scripture where the word Hymn is uſed; as in the (*c*) Septuagint Tranſlation of the Old Teſtament, and in the (*d*) Original for the New. We ordinarily

(*a*) *Lib. de Mundo.* * ὑμνόγραφον. (*b*) *in* Pſal. 72. (*c*) 1 Chron. 16. 9. & 2 Chron. 29, 30. & Pſal. 22, 23. & 64. 14. & Eſ. 12. 5. & 42. 10. & Prov. 1. 20. & 8. 3. (*d*) Col. 3. 16. Eph. 5. 19. & Acts 16. 25.

tran-

tranſlate this word in Engliſh, *Pſalms.*

3. Behold then our Lord Jeſus Chriſt, who having firſt inſtituted the Sacrament of his Supper, ſings the Praiſes of God with his Diſciples in a ſacred Hymn. The famous *Paul*, B. of *Burges*, who from a *Jew*, became *Chriſtian*, (*a*) fancies that this Hymn might probably be the ſame the *Jews* uſed at their Paſsover, and after they had eaten the Lamb: which was the *Pſalms* 113, 114, 115, 116, 117, & 118. according to the Hebrew. The *Jews* to this day call theſe Pſalms by way of excellence, the *HYMN*, or the great *Hallelujah*. And the Learned *Buxtorf* (*b*) tells us, that they ſung it at twice; the two firſt of theſe Pſalms before they ate; and the reſt after the Ceremony was over. We muſt not wonder at the length of this Hymn; for the *Jews* ſung not

(*a*) Upon Pſal. 113. *according to the Hebrew account*; *otherwiſe*, 112. (*b*) *Buxtorf. Exercit. in* Hiſt. *S. Cœnæ.*

as

as we do: They ran haſtily from one Syllable to another, and did not pauſe as we do.

4. Since *Paul* of *Burges*, moſt men have been of his mind. And it is very likely, that the Lord upon this occaſion ſung either all, or ſome of theſe Pſalms. For if they were pertinent to the Ceremony of the Paſsover, they are not leſs to that of the Lords Supper; where God diſcovers to us the fountain of all our joys, and the greateſt example of his Love; when Chriſt, the Truth, of which the Paſsover was the Figure, is preſented to our Faith, as ſacrificed for us; where we ſee the Body, of which the deliverance from *Egypt* was but the ſhadow; where we meet with a thouſand provocations to make us cry out (*a*) *What ſhall we render unto the Lord?* where are expoſed the moſt effectual Mo-

(*a*) Pſal. 16. 12.

tives

tives to ſtir up (*a*) *all Nations to praiſe the Lord, all people to proclaim his bounty and truth*; where appears (*b*) *the Stone, which after the Builders have refuſed, is become the Head-ſtone of the Corner.* So that this conjecture is likely enough. But after all this, I cannot believe, but that the Lord, in his Hymn, ſaid ſomething, that had particular regard to the Myſteries of that ſacred Ceremony, he had then inſtituted. As it is impoſſible, but that at the Conſecration of the Bread and Wine of the Lords Supper, he ſhould ſay ſomething more than what the *Jews* uſed to ſay at the conſecration of the Bread and Wine of the Paſsover; ſo neither is it likely that in the cloſe of this new Sacrament, he ſhould not ſing ſomething beſides what the *Jews* ſung uſually at the cloſe of their Paſsover. The *Jews* many times by virtue of inſpiration,

(*a*) Pſal. 117. 1, 2. (*b*) Pſal. 118. 22.

were

were not tied up to ſet Forms, but compoſed many of their Hymns *ex tempore*, according to the preſent occaſion. We have eminent examples of it in the (*a*) Song of *Debora*, (*b*) of *Hannah* the Mother of *Samuel*, (*c*) of *Zacharias* Father to *John* the *Baptiſt*, of the (*d*) Bleſſed Virgin (*e*) of *Simeon*, &c. And if the Lord did ſo upon this occaſion, as it is likely he did, at leaſt as to ſome part of what he ſung; it was no more difficult for the Apoſtles to go along with him, than it was for the whole Aſſembly of Chriſtians to go along with the Apoſtles in the Hymn they compoſed and ſung at the ſame time, as we find it in the *Acts*, (*f*) *Lord, thou art the God that haſt made Heaven*, &c. For it is obſerved that all which were there preſent ſung their

(*a*) Judges 5. (*b*) 1 Sam. 2. 1, 2, &c. (*c*) Luke 1. 68, &c. (*d*) *Id. ibid.* v. 46, &c. (*e*) Luke 2. 29, &c. (*f*) Acts 4. 24, &c.

part

part in this *ex tempore* Song: *They lifted up their voice with one accord to God, and ſaid, Lord,* &c. No doubt he that begun here, pronounced diſtinctly and leiſurely, ſo that the reſt might eaſily follow him. This is experimented daily amongſt thoſe that ſing, eſpecially when it is an eaſie Tune. So that it is no good reaſon to ſay, the Diſciples ſung with the Lord; therefore the Lord added nothing new for his Supper, in the Hymn he ſung.

5. But how comes it to paſs, that the Evangeliſts have not ſet down this Hymn of the Lord? It would have been an univerſal form for this occaſion. I make no queſtion, but the reaſon of this ſilence is the ſame here, as when the words of (a) Bleſſing and Thankſgiving ſhould have been ſet down, which the Lord made uſe of to conſecrate the

(a) See *Chap. 7. Art. 8.*

Bread

Bread and Wine for his Supper. That which the Holy Ghoſt would have the Evangeliſt tell us, that the Lord & his Diſciples ſung the praiſes of God after the Inſtitution and Celebration of this Sacrament, is to teach us that we ought always to cloſe the Celebration of this Sacrament with the praiſes of God. For this firſt Communion ought to be the pattern to all the reſt. And the reaſon why the Holy Ghoſt would not permit the Evangeliſts to tell us the very Hymn that our Saviour ſung, was to ſhew us, that it is left to the prudence of Chriſtians, to chooſe Hymns and Songs for themſelves, ſuch as they ſhall judge proper to expreſs thoſe flames of Devotion they ought to feel, and thoſe grateful raptures they ought to have, after that God has feaſted them with his Love at the Holy Table.

6. Thus

6. Thus, by Gods help, I have finiſhed what I promiſed to do. And I hope, what I have there, will be of ſome uſe, to inform many of the nature of the Lords Supper more diſtinctly, than formerly they underſtood it. It appears from all that has been ſaid of it, and proved from the Word of God, that it is a remembrance, that our Lord Jeſus has appointed in his Church, to ſtir us up, as often as we eat that Bread, and drink of that Cup, to remember well his Death, and the power of it to our ſalvation, and what we ought to do if we will have a ſhare in it, to ſtir us up to believe more and more, all that this commemoration layes before us, to reflect upon all the wonders, and to celebrate the memory of ſo divine a circumſtance, with that devotion, joy, acknowledgment and thankſgiving, as the proſpect of ſo great love ought to fill our hearts and mouths with; to the end that

God in regard of this redoubling our Faith and Devotion, may likewiſe fill up the meaſure of his Grace in us; that our communion with Chriſt may be tied faſter, and become more ſenſible; that our ſhare in the fruits of his Death may be enlarged; that we may receive of his Spirit more plentifully, to the comfort of our Souls, the ſanctification of our Bodies, the encreaſe of all things that conduce to our eternal happineſs; and, that being thus in much a higher degree united to our Saviour, we may likewiſe maintain a ſtricter fellowſhip one with another. The great God give a Bleſſing to what hath been ſaid for making out the Truth, that it may make a deep and laſting impreſſion in the heart of every one that reads it, for their own Salvation, and his Glory, *Amen.*

FINIS.

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